

CHRIST'S VOICE
TO
LONDON.
AND

The Great Day of Gods Wrath.

Being the Substance of
II SERMONS

Preached in the (City) in the time
of the sad *Visitation*.

Together with the necessity of
Watching and Praying.

With a small Treatise of Death.

By WILLIAM DYER, a Servant of
JESUS CHRIST.

The Lords Voice cryeth to the City, Mich. 6. 9.

Printed in the Year, 1670.

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LONDON

The Great Day of Gods Wrath.

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II SERMONS

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of the last Vespitation.

Logan with a Sermon of
Warning and Exhortation.

With a small Treatise of Death.

WILLIAM DYER, a Servant of
JESUS CHRIST.

The London Notice is given to the City of Mich. d. 9.

Printed in the Year 1670.



To the Inhabitants of the Parish
of St. Anne Aldersgate, in the City
of London, Greeting.

*Grace and Peace be multiplied unto you
through the knowledge of God, and of
Jesus our Lord.*

Beloved.

THe ever blessed God, in the Creation
of Man, had a two-fold End.

A Gracious End,

And a Glorious End.

So ought Ministers to have a two-fold end,
The Glory of God,
And the good of Souls.

These ends had I in the Preaching of these
Sermons to you, and now also in the prin-
ting of them for you.

For as much as I was desired by some of
you, to come and Preach publicly amongst
you, which I condescended to, hoping
thereby to bring Glory to God, and good
to your souls, without having the least
thought of publishing to the World, what
then preached to you.

But having since been earnestly impor-
tuned, and much desired by several friends,

The Epistle.

to Print them for publick-benefit, I have accordingly answered their desires.

And because these two Sermons were preached publickly among you, I thought it my duty also to Dedicate them unto you, that what your ears let slip in the hearing of them, your Eye may regain by the reading of them.

Dear Friends, I hope these Sermons will not be the less accepted by you, because they are come in a plain dress: I confess there is more of heart in them, than Art: I hope the less Man appeareth in them, the more God will appear by them; who many times maketh use of weak means, to effect great ends; *For out of the mouth of Babes and Sucklings, hast thou ordained Strength*, Psal. 8. 2. And for this our dear Lord thanks his Father, in *Mat. 11. 25. I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes*. Ver. 26. *Even so Father, for so it seemed good in thy sight*. So else where it is said, *To you it is given to know the Mysteries of the Kingdom of Heaven, but unto them it is not given*.

Friends, I may say unto you, as the blessed Apostle Paul said to the *Corinthians*

Dedictory.

My speech, and my preaching, was not with enticing words of mans Wisdom, but in demonstration of the spirit, and of power, that your faith might not stand in the Wisdom of men; but in the power of God, 1 Cor. 2. 4, 5. I hope none that heard me (or shall read me; will think I speak too much, or too home. O my Friends! can a man speak too much for God and his Glory? can a man speak too much against sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit a man to gain the whole world, and loose his own soul; For he that gains the world, with the loss of his soul will be a great loser in the end.

Beloved, That I have painted these Sermons something larger then I preached them, by adding some small additions to them, I acknowledge; and that which I now desire of you, is, That what you read in these Lines, you would practise in your Lives. O that you would open the door of your hearts to the Lord J E S U S, (who stands knocking at them) that he may cum in and sup with you, and you with him, that you may be able to stand in the day of his wrath, when others shall cry to the rocks

The Epistle Dedicatory

and the Mountains to fall on them. O Friends, God hath spared you in this time of Calamity, and will you not serve him ? O ! You have been as brands plucked out of the burning : O therefore, humble your selves under Gods mighty hand, that you may be exalted in due time. Work therefore while it is called to day ; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall add no more, but promise you my prayers ; and desire yours also, that this may bring glory to God, and good to you, which is the desire of him, who is,

*Your Friend and Servant in the
precious Concernment of the
G O S P E L.*

WILLIAM DYER.

THE
EPISTLE
TO THE
READER.

Courteous Reader,

I Have had little encouragement from the world, to appear any more in this nature, who have had so many Books taken and kept from me, without any cause, though there was nothing in them, but what was profitable matter for the Church of God, yet for all this, they are kept from me still. But kind Reader, this is not all which I have suffer'd, for as soon as my Books came forth, several men made a prize of them, by Printing them over divers time without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see how the Author and the Buyer, were both abused. Therefore Courteous Reader, this may give thee to understand, that if thou hast occasion for any of my Books, thou mayst have them at the Black-Spread Eagle, at the West-End of Pauls, truly Printed. Kind Reader. I hope these Sermons will find as good acceptance with thee as the former. I confess, this encouraged me, when I considered

The Epistle to the Reader.

how my former treatises were receiv'd and embrac'd by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their Tongue like a bow, for lies, as if I had done that which was never in my thoughts, nor in my heart, much less in practise; and thought they had as little cause to report it of me, as of any man; yet how confidently did some report, and others believe those abominable lies, as if I had lost my first Love, and were returning again to Egypt. O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoyce, that the Lord hath made me anyway Instrumental in doing good, and in that he hath kept me close to himself; and this is my crown and rejoycing. Now that the only wise God may keep thee and me by his power, through faith unto salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him, who desires the good of thy Soul.

William Dyer.



A Call to Sinners ;

OR

Christ's Voice to L O N D O N.

REV. 3. 20.

Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:

THe Holy Scriptures are the Mysteries of God, Christ is the Mystery of the Scriptures, Grace is the Mystery of Christ, *1 Tim. 3. 16.* The Lord Jesus is our life, and the way to life, *1 Cor. 2. 7.* To know him savingly, believingly, and experimentally, is life eternal, *John 17. 3.* *I am the way,* saith Christ, *John 14. 6.*

The old and good way, *Jer. 6. 16.*

The new and living way, *Heb. 10. 20.*

The strait and narrow way, *Mat. 7. 14.*

A S

And

And because poor sinners are by nature the Children of Wrath, and all gone out of the way, having their understandings darkned, being alienated from the life of God, through the Ignorance that is in them, because of the blindness of their hearts, *Ephes. 4. 18.* Are become wretched, and miserable, and poor, and blind and naked, like to the *Laodiceans* spoken of in this Chapter. *v. 27.*

Therefore the Lord Jesus, who is full of love, full of Grace, and full of pity to poor lost sinners, doth graciously invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and anoint their eyes with his Eye-salve, that they may see, *ver. 18.* And further, to shew his willingness and readiness to save souls, he tells us in the Text, *That he stands at the door and knocks, that if any man hear his Voice, and opens the door, he will come into him, and will sup with him, and he with me.*

In these words you have three general parts.

1. Gods gracious offer to man, *Behold, I stand at the door and knock.*

2. Mans duty in Relation to Gods gracious offer, *If any man hear my voice, and opens the door.*

3. Gods gracious promise in relation to mans duty, *I will come into him, and will sup with him, and he with me.*

The words being thus opened, there ows flfrom them these four points of Doctrine.

Doct. 8. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

Doct. 3. *That it is the great duty and concernment of all men what ever, to hear Gods voice and to open the door.*

Doct. 4. *That whoever will but hear Christs Voice, and open the door, he will come into them, and sup with them, and they with him.*

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart, therefore I shall insist but upon one of them, which is the second; *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things.

1. Open it that you may see it,
2. Prove it, that you may believe it.
3. Apply it, that you may receive it.

First. In the opening of it, there are three things to be explained :

1. The

1. The *Barrs*.
2. The *Voices*.
3. The *Doors*.

1. I shall shew you what the *Barrs* are that bolts the door of sinners hearts against Christ.

Beloved, they are six.

1. The Barr of Ignorance.
2. The Barr of Unbelief.
3. The Barr of self-conceitedness.
4. The Barr of Earthly-mindedness.
5. The Barr of Prejudice.
6. The Barr of hardness of heart.

These (my *beloved*) are the cursed Barrs which Barr God and Christ, and the holy Spirit out of the heart.

I shall begin first with the *Barr* of *Ignorance*, and in that I shall shew you these three things.

1. What Ignorance is.
2. What sinners are ignorant of.
3. The mischievousness of this sin of Ignorance.

And First, What Ignorance is: Ignorance is the want of knowledge, or darkness of the understanding; for so saith the Apostle *Paul*, Ephes. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is*
in

in them, because of the blindness of their heart. Here you may see what ignorance is! the Apostle calls it darkness and blindness: So likewise in 2 Cor. 4. 3, 4. But if our Gospel be hid, it is hid to them that are lost, on whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the Image of God, should shine unto them. So that Ignorance is darkness of mind, blindness of heart, and want of knowledge and spiritual understanding in the soul.

2dly. What are sinners ignorant of?

*Answ. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the spirit, they are ignorant of the World, they are ignorant of their own misery, they are ignorant of the necessity of a change, of being born again, of being new Creaturns, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these, I say, they are ignorant of; and this is that which keeps poor souls from going to Christ. O Beloved! we have many of those amongst us, who are thus ignorant. It was said of the Priests the Sons of *Eli*, that they were Sons of *Belial*,*

Belial, and knew not the Lord, *1 Sam. 2.* So in the Prophetic of *Jeremiah*, Chap. 2. 8. It is said, The Priest said not, where is the Lord? and they that handle the Law, knew me not. So the Pharises were blind leaders of the blind, *Mat. 15. 14.* Would to God there were no such amongst our Priests this day: May not that charge be drawn up against us now, as was against *Israel*? *Hos. 4. 1.* Because there is no truth, nor mercy, nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood; therefore the land mourneth, and my people are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy children: they eat up the fins of my people, and set their hearts on their iniquity, and they are like People, like Priest. Thus men err, not knowing the Scriptures, nor the power of God, *Mat. 22. 29.*

Thirdly, The mischievousness of this sin of ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from pleasing God.

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart against God. O cursed and mischievous Ignorance; What sin like unto this; This is that which darkens, which hardens, which blinds and bars the door of sinners hearts against Christ. O that thou hadst known (saith our dear Lord) the things that belong to thy peace, *Luke 19.42.* But because they are a people of no understanding, therefore he that made them, will have no mercy on them; and he that formed them, will shew them no favour, *Isa. 27.11.* Thus (my Beloved) I have shewed you what a wretched and miserable state such are in, that are thus ignorant,

2dly, The second Barr is Unbelief, which bars and bolts Christ out of the heart: this is that which makes men,

1. That they give no credit to the report of the Gospel.

2. Neither do they yield that loving and loyal subjection to Christ as their Lord, where Unbelief is.

3. Where Unbelief is, it keeps off the heart from confidently depending upon

upon Christ; for that which is to be had in him, and so keep Christ out of our souls; it is that which clips the wings of his mercy, *Heb. 3. ult.* it is that which holds the hand of his power, *Mat. 3. 58.* And he did not many mighty works there, because of their Unbelief. It is that which lets the soul into perdition, *Joh. 8. 24. Rev. 21. 7.* The unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb. 3. 12.* Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O Beloved Unbelief is that also which gives God the lie: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son, *1 John. 5. 10.* They believe not his promises, fear not his threatnings, nor hearken to the voice of his word; though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go on in the Imaginations of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with cords of
vanity

vanity, and sin (as it were) with a Cart-roppe. O beloved, this is the state and condition of Unbelievers, and this is one of the Barrs that bolts Christ out of the heart; as all believers are in a state of Salvation, so all unbelievers are in a state of damnation; for *He that believeth not is condemned already,* John 3. 18.

Thirdly, The third Barr is self-conceitedness which barrs and bolts the Lord Jesus out of the heart.

First, A self-conceited man is one which supposes himself to be what he is not, Gal. 6. 3. *If a man think himself to be something when he is nothing, he deceiveth himself.*

Secondly, a self-conceited man is one that glorieth in his works, and despiseth others, *Luke 18. 9, 10.* And he spake this Parable unto certain which trusted in themselves, that they were righteous; and despised others. The Pharisees stood and prayed thus with himself: God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican. But the Publican, whom he despised, went away rather justified: for every one that exalteth himself shall be abased.

Thirdly, A self-conceited man is the farthest

theft from Heaven of any man, Verily I say unto you, that Publicans and Harlots go into the Kingdom of Heaven before you, saith our Saviour to the self-conceited Pharisees, Mat. 21. 31.

Fourthly, A self-conceited man is one that liveth the most securest in a state of sin and misery. And it shall come to pass, when he heareth the words of this curse, that he shall bless himself in his heart, saying, I shall have peace, though I walk in the Imagination of my heart, to add drunkenness to thirst Deut. 29. 19.

Fifthly, A self-conceited man is the hardest to be wrought upon, and convinced of the state and condition that he is in, of any man; because he thinks himself righteous, and holy enough, and good and sound enough: Thus it was with the Scribes and Pharisees, who had such high thoughts of themselves, that they thought themselves to be the most holy persons in the world: mark what Christ saith to them, Joh. 9. 12. The whole need not a Physician: but they that are sick; I came not to call the righteous, but sinners to repentance: So also it is said, John. 7. 48. Have any of the Rulers or of the Pharisees believed on him? Note, these were very

very hard to be convinced, and brought to own the truth.

Sixthly, A self-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his sins, and pleaseth himself with this, that God is merciful, he lying still in the ditch of sin, and crying, God help, but never indeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgment, Isa. 13. 11. O! this is the sad and miserable condition of a self-conceited man: This is that which keeps him from closing with Christ: This is that cursed Barr that bolts the doors of sinners hearts against Christ.

The fourth Barr is earthly mindedness.

First, An Earthly minded man is one that minds the things of this world, more than he doth Jesus Christ; this was the Case of that young man in the Gospel, which came to Christ, and asked him, saying, What good thing shall I do to inherit Eternal life? Jesus bids him keep the Commandments; he saith unto him, All these have I kept from my youth up: what lack I yet? Jesus saith unto him, if thou wilt be perfect sell that thou hast and give to the poor, and thou shalt have treasure in Heaven:

Heaven: But he being an earthly-minded man, would not embrace the Counsel of Christ, but went away sorrowful; for he had great possessions, Mat. 19-21, 22.

Secondly, And earthly-minded man is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 Tim. 4. 10. For *Demas* hath forsaken me, having loved this present world. So also in Phil. 2. 21. he saith, That all seek their own, not the things that are Jesus Christs.

Thirdly, an earthly minded man is one that will preach false Doctrine, for the love of money, and filthy lucre's sake, 1 Tim. 7. 10. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, Tit. 1. 10, 11. For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucre's sake, 2 Pet. 2. 15. Which have forsaken the right way, and are gone astray, following the way of *Balaam*, the son of *Bosor*, who loved the wages of unrighteousness. O Beloved! I could wish that this were not too much practised in this our day; but alas! what shall I say? Such is the earthly-mindedness of many of the Priests, that I may say of them, as the
blessed

blessed Apostle Paul said of some of his dayes, *Phil. 3. 19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things.*

Fourthly; An earthly-minded man is one that trusteth in his Riches, and not in God, *Prov. 11. 28. He that trusteth in his riches shall fall, Psal. 49. 6. They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his Brother, nor give to God a ransom for him; therefore if riches do increase, set not thy heart upon them, Psal. 62. 11.* The blessed Apostle Paul, doth charge them that be rich in this World, that they trust not in uncertain riches, but in the living God, *Who giveth us all things richly to enjoy, 1 Tim. 6. 17.* Thus you may see, my beloved, that whosoever trusteth in uncertain riches, more than in God, is an earthly-minded man; it is that which barrs men out of the Kingdom of Heaven: they are the words of Christ to his Disciples, *Mark 10. 24. 25. How hard is it for them that trust in riches, to enter into the Kingdom of God? It's easier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.* O Beloved, it is a snare, it is Idolatry, *Col. 3. 5.*

And

And covetousness, which is Idolatry, it is the root of all evil. 1 Tim. 6. 10. For the love of money is the root of all evil: Thus earthly-mindedness, or covetousness, is another great sin, that keepeth souls from going to Christ for life and salvation. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoke of Oxen and I go to prove them, I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come, Luke 14. 18, 19, 20.

The Fifth Barr is Prejudice, which bars Christ out of the heart; wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First, They have a Prejudice against his Doctrine, or Worship; Many therefore of his disciples, when they heard this said, this is an hard saying, who can bear it? From that time many of his Disciples went back, and walked no more with him, Joh. 6. 60, 66. And they questioned among themselves saying, what thing is this? what new Doctrine is this? Mat. 11. 11. Sinners have a great Prejudice against the Doctrine and Worship

ship of Christ, they think it too pure, too spiritual, and too powerful for them to bear,

Secondly, they have a great prejudice against the Ministers, (or Ambassadors) of Christ: they say of them, as *Ahab* did to *Micaiah*; *I hate him for he never prophesies good of me*, 1 King. 22. 8. So in 1 King. 18. 17. *Ahab* said unto *Elijah*. *Art thou he that troubleth Israel?* So *Jeremiah* complains of this, saying, *I am in derision daily, every one mocketh me, because the word of the Lord was made a reproach unto me, and a derision daily*, Jer. 28. 7, 8. So in *Acts* 24. 5. It is said of *Paul*, *for we have found this man a Pestilent fellow, and a Mover of Sedition among all the Jews throughout all the world, and a Ring-leader of the Sect of the Nazarens, and this is according to the words of our Blessed Lord*, Mat. 10. 22. *And ye shall be hated of all men for my Name sake.*

Thirdly. Sinners have a great prejudice against the Members of Christ: and that for four Reasons.

1. Because they are poor, *Luke* 11. 22, 23. 1 Cor. 1. 26, to 30. 1 Cor. 1. 2. *Or despise ye the Church of God, and shame them that are poor.*

2. Because they are but a few, *Luke*

12. 32.

12. 32. *Mat.* 7, 14. *Deut.* 7. 7. For ye were the fewest of all people. *Rev.* 3. 4. Thou hast a few names in *Sardis*, which have not defiled their garments.

3. Because they are unlearned in the account of men: this is said of Christ: *John* 17. 15. How knoweth this man Letters, having never learned; Also of *Peter* and *John* it is said, *Acts.* 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with *Jesus*. Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this People, who knoweth not the Law, are cursed, *Job* 7. 47, 48.

4. Because they will not conform to mens inventions. See 2 *Chron.* 11, 13, 14. And the Priests, and the Levites, that were in all *Israel*, resorted to *Rehoboam* out of all their Coast; for they left their Suburbs, and their possessions, and came to *Judah* and *Jerusalem*; for *Jeroboam* and his Sons had cast them off from executing the Priests office before the Lord: and after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*; came to *Jerusalem* to sacrifice to the Lord

Lord God of their Fathers, ver. 16. See Dan. 3. 18. Be it known unto thee, O King, that we will not serve thy God, nor worship the golden Image that thou hast set up. Also in Mat. 15. 2. Why do thy Disciples transgress the tradition of the Elders, for they wash not their hands when they eat bread? But Jesus said unto them, Why do ye also transgress the Commandment of God by your tradition? See also Act. 5. 28, 29. Did not we straitly command you, that you should teach no more in his name? And behold, ye have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us. Then Peter, and the other Apostles; answered and said, We ought to obey God rather than man. See Col. 2. 21, 22. Touch not, taste not, handle not, which all are to perish with the using, after the commandments and Doctrines of men. O my dear Brethren, this cursed sin of Prejudice is that which keeps sinners from receiving the truth in the love of it, and a Barr which bolts Christ out of the heart.

The sixth Barr is hardness of Heart, which bolts the hearts of sinners against Christ, and they are hardened.

1. Against God, Job 9. 4. who hath hardened himself against him, and prospered?

2. Their hearts are hardened against his mercy, that it doth not draw them, Rom. 2. 4.

5. Or despisest thou the Riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to Repentance ! but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the Righteous Judgment of God

3. Their hearts are hardened against his Judgments, that they do not tremble at them as it is said, *Exod. 8. 32. And Pharaoh hardened his heart at this time also, neither would he let the People go ;* And it is also said, *Jer. 5. 22. Fear ye not me, saith the Lord, and I will ye not tremble at my Presence ?*

4. Their hearts are hardened against his Word, that it doth not reform them, *Prov. 29. 1. He that being often reprov'd, hardneth his Neck, shall be suddenly destroyed and that without Remedy, seeing thou hatest Instruction, and castest my Word behind thee, Psal. 50. See in Jer. 44. 16. As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth*

5. Their hearts are hardened against the Spirit of God, that it doth not melt them, *Gal. 6. 3. My spirit shall not always strive with man.* As Stephen said to the Jews, *Acts 7. 51. Ye stiff necked and uncircumcised in heart*

and ears, ye do always resist the Holy Ghost ;
as your Fathers did, so do ye.

6. Their hearts are hardned against all the means of grace, or gracious invitations from the People of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his Spirit in the former Prophets, Zech. 7. 11, 12. They are like the deaf adder that stoppeth his ear, which will not hearken to the Voice of the Charmer, Charming never so wisely, Psal. 54. 4, 5.* O dear Friends, this is another bar which bolts Christ out of the hearts of poor sinners : Thus, Beloved, I have shewed you what the barrs are that bolt the door of our hearts against Christ, that we do not hear his voice, and open the door.

Secondly, The second thing which is here to be explained, is, What this voice is which sinners are to hear : It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them. There are two sorts of Voices by which Christ speaketh to the Soul ; Inward Voices, and Outward Voices.

First, Inward Voices.

1. The Voice of Conscience. The Lord Je-

God speaks to sinners by their Consciences? It is said of the Jews, *Job. 8. 9.* They were convicted by their own Consciences : So *Paul* saith, *Rom. 9. 1.* *My Conscience beareth me witness :* And of the Gentiles, *Paul* saith, *Rom. 2. 15.* That they did by Nature the things contained in the Law, their Consciences also bearing them witness: and as *Paul* saith, *2 Cor. 1. 12.* *Our rejoycing is this, the testimony of a good Conscience.* O Friends, God Preach'd to you many times by your Consciences, which speaketh to you secretly and powerfully, condemning and reprovng you for your Iniquities : O therefore hear the Voice of Conscience, for it is the Voice of Christ ; hear (I say) and hearken to it, and let Christ in, that he may sup with you.

2. Christ speaks to us by the Voice of his Spirit, as he did to the old world, *Gen. 6. 3.* *My Spirit shall not always strive with man* and as he did to the Jews, *Acts 7. 51.* *Ye do always resist the Holy Ghost; as your Father did, so do ye :* So in *John 16. 8.* Christ tell us that the Spirit should convince the World of sin, of righteousness, and of Judgment. O the ever blessed God speaks to the World by his blessed Spirit, striving with them convincing of them, and reprovng them for their Iniquities, that their souls may believe

in him, and live with him to all Eternity.

Secondly, There are outward Voices, by which Christ speaks to sinners.

1. By the Voice of his Word, which is the Preaching of the Gospel, that is, the Word of Reconciliation: O sinner, when thou hearest the Word read, thou hearest the Voice of Christ, *Col. 1. 5. Whereof ye heard before in the Word of the truth of the Gospel; as Christ saith, John 5. 39. Search the Scriptures for they are they that testifie of me* The Voice of the Scriptures, is the Voice of Christ; and as Christ speaks to us by them here, so he will judge us by them hereafter, *Rom. 2. 16. God will judge the Secrets of men by Christ Jesus, according to my Gospel, Joh. 12. 48. where Christ saith, The Word that I have spoken, the same shall judge him in the last day.*

2. Christ speaks to sinners by the voice of his Rod, by afflictions and tribulations, and judgments, *Mic. 6. 9. The Lords Voice cryeth unto the City, and the man of wisdom shall see thy Name; hear ye the Rod, and who hath appointed it.*

3. Christ speaks to sinners by the voice of his servants, as in *Isa. 50. 10. Who is there among you that feareth the Lord, that Obeyeth the voice of his servants?* So in *2 Cor. 5. 20. Now then we are Ambassadors for Christ, as*

though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God: So in Mat. 18. He that beareth you, beareth me. O sinners! Christ speaks to you by the voice of his Servants, by his Ministers and Members, who beseech you, and intreat you to be reconciled, that you may have Peace with God through Jesus Christ.

Having thus briefly shewed you what the Voices are,

Thirdly, I shall in the third place come to shew you, what the door is that Christ stands and knocks at, which sinners are to open, and let him in.

1. The first door which sinners should open unto Christ, is the Door of their thoughts: I say, we must open the door of our thoughts to him that God may be in our thoughts, and Christ in our thoughts, and the spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgment in our thoughts: *Keep this for ever in the imagination of the thoughts of thy heart, 1 Chron. 29. 18. How precious also are thy thoughts unto me, O God, How great is the sum of them, Psal. 139. 17. In the multitude of my thoughts within me, thy comforts delight my Soul, Psal. 94. 19. O! this is the first Door of our hearts, which Believers open to their beloved Lord.*

2dly,

2dly. The second is the Door of Consideration, which sinners should open to Christ: O that they were Wise, and understood this, that they would consider their latter end, Deut. 32.29. The Ox knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my People doth not Consider, Isa. 3.1. The tabret, and pipe, and harp, & wine are in their Feasts, but they regard not the work of the Lord, neither Consider the Operation of his hands, Isa. 5.12. But now those that have opened this door to Christ, they consider their ways. The upright considereth his ways, Prov. 21.29. and the wondrous works of God, Job 37. 14. and what great things God hath done for him, 1 Sam. 12. 24. Therefore thus saith the Lord of hosts, Consider your ways, Hag. 1. 5. And this is the second door of the heart.

3dly, The third door is the door of Affection, which sinners should open to Christ: Thou shalt love the Lord thy God with all thy Heart, and with all thy soul, Deut. 6. 5. If any man love not the Lord Jesus, let him be Anathema, Maranatha, 1 Cor. 16. 22. Grace be with all them that love our Lord Jesus Christ in truth and sincerity, Eph. 6. 24 Set your affections on things above, and not on things beneath, Col. 3. 1. This door of love and affection must be opened to Christ, that

he may come into your hearts, and be your nearest and dearest, your joy and delight, that you may have reconciliation with the Father, Union with the Son, and Communion with the Holy-Ghost: And this is the third Door of the heart.

4thly, The Fourth is the Door of Desire, which must be opened to Christ, or else he cannot come into our hearts, and sup with us: O sinners, you must desire and thirst after Christ vehemently, and say as the Church doth, in the last of *Canticles*, ult. *Make haste, my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices:* So in Rev. 22. 20. *Even so come Lord Jesus, come quickly.* So with the Psalmist, Psal. 73. 25. *Whom have I in Heaven but thee, and there is none on Earth to be desired besides thee?* And with the Church, Isa. 16. *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for the desire of my soul is to thy Name, and to the remembrance of thee:* So Paul, *I desire to know nothing among you save Jesus Christ, and him crucified,* 1 Cor. 2. 2. This is the Fourth Door of the Heart, which you must open to Christ, without which there is no supping with Christ, nor Christ with you.

5thly, The Fifth is the Door of Estimation which

which sinners must open to Christ; that is to prize him, and to value him as more precious than all others things besides: So to believers *1 Pet. 2. 7. Unto you therefore which believe he is precious; and with Paul, to count all things but dung and dirt to gain him; and also with Moses, to esteem the reproach of Christ, greater Riches than the Treasures of Egypt Heb. 11. 25.* O! those blessed souls that have opened this door to Christ, he is to them all lovely, the chiefest among ten thousands; yea, he is better than Rubies, and all the things rhou canst desire, are not to be compared unto him, *Prov. 3. 15.* So it must be with you, poor souls; you must look upon Christ as most lovely, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart. Sixthly, The sixth is the door of a good conversation, which sinners as well as Saints must open to Christ: *For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus, Phil. 3. 20. For the grace of God, that bringeth Salvation, hath appeared to all men, and teacheth us that denying ungodliness, and worldly lusts, we should live soberly, and godly, and righteously in this present world, Tim. 3. 11.* seeing then that these things

shall be dissolved, what manner of Persons ought yet to be in all holy Conversation and godliness, 2 Pet. 3. 11. Onely let your Conversation be as becometh the Gospel of Christ, Phil. 1. 29. And to him that ordereth his conversation aright will I shew the Salvation of God. This is the sixth door of the heart, to wit, a good conversation, this also must be open'd to Christ, that he may come in, & sup with us, and we with him, that our souls may have fellowship and communion with him. And thus I have briefly shewed you, beloved, what the Doors are that must be opened to Christ. Now, having done with the *Explanation*, I come to the *application* of the point; & as I have opened it to you, that you might see it; & prov'd to you, that you might believe it, I shall now apply it, that you may receive it. Is it so, beloved, that the hearts of sinners are thus bar'd and bolted against the *Lord Jesus*?

Use 1. First, by way of *Information*: This may be in use to inform us of the sad and miserable condition of all unconverted Persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being Aliens from the Commonwealth of *Israel*, and strangers to the Covenant of promise, having no hope, and without God in the World, *Eph. 2. 12.* Oh sinners, this

this is your condition, who are graceless and Christless Persons ; and though this be sad, yet this is not all ; for your hearts are barr'd and bolted against the Lord of Life and Glory. O thou that hearest, or readest this, how canst thou but tremble to think that thy heart should be thus barr'd and bolted against Jesus Christ with Ignorance, with Unbelief, Self-conceitedness, Earthly-mindedness, Prejudice, and hardness of heart ; and yet all this open to Sin and Satan, and to the World, which are cruel Enemies to the soul ! That I may hasten you out of this Condition, if it be the will of God, (as the Angel did Lot out of Sodom, Gen. 19.) I shall turn my Discourse into an Exhortation.

Use 2. And first of all, let me exhort you whose hearts are thus barr'd and bolted against Jesus Christ, to hear his Voice, and to open the Door.

1. To hear his Voice : O sinner, Christ speaks to you by your consciences, by his spirit, by his Word, by his Rod, and by his Servants : O you men and women of this City, God hath spoken to you by all these *Voices*, but you have turn'd the deaf ear to Christ. *The voice of the Lord cryeth to the City, (and the man of wisdom shall see thy Name) hear ye the Rod and who hath appointed it, Mic. 6. 9.*

O London, London! GOD speaks to thee by his Judgments; and because thou wou'dst not hear the voice of his word, he hath made thee to see the Voice of his Rod. Oh great City! How hath the Plague broke in upon thee, because of thy abominations? *Thus they provoked him to anger with their inventions and the Plague broke in upon them,* Psal. 106.

29. O you of this City! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fallen within thy borders by the noisome Pestilence, GODS immediate Sword: *O London!* how are thy Streets thinned, thy Widows increased, and thy burying places filled, thy Inhabitants fled, thy Trade decayed! O therefore lay to heart, you that are yet alive, all these things, and turn from your wicked wayes, that he cry of your prayers may out-cry the cry of your sins, and be like unto the City of *Nineveh*, who believed God, and gave credit to *Jonah* his words, who humbled themselves, and fasted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens out-strip Christians; did *Nineveh* repent, and turn from their wicked ways, and shall not *London*? May be you may think (my brethren) that all is well now, and that God is friends with you, because the sickness decreaseth
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and abateth; I say, Blessed be God for it, but be not deceived, God is not mocked: to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alas, Beloved, do your sins decrease? And doth that abate? Is here a turning from sin, and a turning to God? Is there a Reformation and amendment of life amongst you? if this be so, then you may hope that God hath done afflicting you: *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin, and heal their land,* 2 Chron. 7. 14. But if you remain still as prophane as before, as superstitious as before, as carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud and vain as before: I say, if it be thus with you, God hath not yet done with London, but hath other Judgments to pour out upon you, though he cause this to cease. Do but see how God dealt with the Jews in this case, Amos 4. 6. *I have given you cleanness of teeth in all your Cities, and want of bread in all your Palaces, yet have you not returned unto me, saith the Lord, I have also withholden the rain from you, yet have ye not returned unto me, saith the Lord. I have*
smitten

smitten you with blasting and mildew, yet have ye not returned unto me saith the Lord. I have sent among you the Pestilence, after the manner of Egypt; your Young men have I slain with the sword, and have taken away your Horses, and I have made the stink of your Camels to come up into your Nostrils; yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning, yet have you not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. Therefore, my dear Brethren, for Gods sake, for Christs sake, and for your souls sake, here Christs voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this City. to three things.

1. That you would thoroughly turn from your evil ways, and amend your doings, that God may repent him of the evil which other wise he may bring upon you. O see what the Lord saith, Jer. 26. 30. *If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings, see v. 13.*

There.

Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet *Jer. 7.*

3. Thus saith the Lord of hosts the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place, Ver. 5. If ye thoroughly amend your ways and your doings. O beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive.

Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, and for this cause God hath destroyed and overthrown many Cities, as the Cities of Sodom and Gomorrah, *Gen.*

19. 24. Then the Lord rained upon Sodom & Gomorrah fire and Brimstone from the Lord out of Heaven. Also Admah and Zeboim,

Hos. 11. 8. How shall I make thee as Admah, and set thee as Zeboim? So Jerusalem and other Cities were destroyed by God for their sins and wickedness, *2 Chron. 35. 19.*

Jer. 52. 13, 14. Now, see what the Apostle Peter saith of this, *2 Pet. 2. 2. And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* O London, repent, that

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it may not be so with thee. O ye people! rent your hearts, and not your garments, and turn to the Lord who is willing to receive you, that so his Judgments may be diverted, your former mercies restored, and his Blessings poured down upon you.

2dly, That you would dearly love, and highly prize those precious Saints and Servants of the Most High God, which are amongst you. These are they of whom the world is not worthy, *Heb. 11. 38.* God prizes them as his Jewels and Treasures, *Mal. 3. 17.* *Exod. 9. 5.* God calls them the dearly beloved of his soul, *Jer 12. 7.* They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, *1 Pet. 2. 9.* O therefore, he suffereth no man to do them wrong; yea, he reproveth Kings for their sakes, *Psal. 105. 14.* O Beloved Nations, and Cities, & Kings are blessed for their sakes. see *12. 2. 3.* *And thou shalt be a blessing; I will bless them that bless thee, & curse him that curseth thee.* O London, in this thou art happy, yea, more happy than any one City upon the face of the earth, (that I know, or have heard of) because thou hast within thy borders more righteous, more Saints, more true believers, who are still sighing and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3dly,

3dly, And lastly, let me exhort you to open the Door, and let Christ in, into your Thoughts, into your Minds, into your affections, into your Desires, into your Estimations, and into your Conversations. O Beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich; rich in Faith, rich in Knowledge, rich in Assurance, rich in Priviledges, rich in Experiences, and rich in good works. O therefore, let not sin be let in, and Christ shut out. O let Jesus Christ into your hearts; for if you shut the door against Christ, he will shut the door against you.

First, The Door of Mercy.

Secondly, The Door of Acceptance.

Thirdly, The Door of Salvation.

First, The Door of mercy will be shut against you: Such who Christ calls to, and they will not hear, they shall call, but Christ will not hear, Prov. 1. 24. Because I have called, and ye have refused, I have stretched out my hand, and no man regarded, Ver. 28. Then shall they call upon me. but I will not answer; they shall seek me early, but they shall not find me, mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, ye will I not hear them, Ezek. 8. 18. Therefore, thus saith the Lord, Behold, I will bring

bring evil upon them, which they shall not be able to escape ; and though they shall cry unto me, I will not hearken unto them, Jer. 11. 11. Because they have behaved themselves ill in their doings, Mic. 3. 4. Thus, my Beloved, you see how the door of Gods Mercy will be shut against you, if you shut the door of your hearts against Christ.

2dly, The Door of Acceptance will be shut against you, if you shut the Door of your hearts against Christ : Thus saith the Lord unto this People, thus have they loved to wander, therefore the Lord doth not accept them: when they fast, I will not hear their cry; and when they offer burnt-offerings and Oblations, I will not accept them, Jer. 40. 10. 12. To what purpose cometh there to me Incense from Sheba? and sweet cane from a far Country? Your burnt-offerings are not acceptable, nor your Sacrifices sweet unto me, Jer. 6. 29. I hate, I despise your Feast-days, and I will not smell in your solemn Assemblies, and though ye offer me offerings, I will not accept them, Amos 5. 21. 22. O beloved, those that will not accept of Christ shall not be accepted in Christ : Who hath made us accepted in the Beloved, Ephes. 1. 6.

3dly, The Door of Salvation will be shut against you, if you shut the Door of your hearts

hearts against Christ. He that made you, will not save you; and he that formed you, will shew you no favour: but as you have refused to open the Doors of your hearts to your Saviour, so he will refuse to own you as his People, and to open the Door of Salvation for you; see the words of our blessed Lord himself, *Luke 13. 15. When once the Master of the House is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not, whence you are; depart from me all ye workers of Iniquity. Then shall be weeping and gnashing of Teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and ye yourselves thrust out.* Consider what hath been said, and the Lord give you understanding in all things.

The End of the First Sermon.



The Great Day of his Wrath.

REVEL. VI. XVII.

For the Great Day of his Wrath is come, and who shall be able to stand?

EVery mans thoughts run now like *Nebuchadnezzars*, with a desire to know what shall come to pass hereafter, or what things time will bring forth, *Dan. 2. 29.* There is nothing in the womb of Time, but what was first in the womb of God.

Now, this Book of the *Revelations* shews us these three things.

1. The state and condition of the true Church of Christ upon earth, under the power and Reign of Antichrist.

2. The Rise, the Reign, and Rage of Antichrist in the World.

3. The quiet, blessed, and glorious state and condition of the true Church here below, after the ruine and downfal of Antichrist. The coming of Christ will be the ruine of Antichrist, *2 Thes. 2. 8.* Whom the

Lord

Lord shall destroy with the brightness of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is taken, shews us three things.

1. You may see what Gods dreadful judgments are by which he cuts of and destroys the Inhabitants of the earth, for their sin and wickedness; they are likened (or compared) to Horses, as you may see from *ver. 4. to ver. 8.* Here you have a red Horse, the Sword; a black Horse, the Famine; a pale Horse, the Pestilence (or plague) which leads to death.

Horses are Creatures which run to and fro, and so do Gods Judgments: from House to house, from street to street, from City to City, from Town to Town, and from one Parish to another: *And the Lord said, go ye after him through the City, and smite; let not your eye spare, neither have ye pity, Ezek. 9. 5. So Jer. 5. 1, 2, 3, 4, 5, 6.*

Horses are Creatures which are very swift in their motion, they run many miles in a little time: and therefore men ride them Post. Gods Judgments are also very swift, they do much Execution in a little time. *So the Lord sent a Pestilence upon Israel, from the morning, even to the time appointed; and there dyed of the People, from Dan, even to Beersheba,*

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be, *seventy thousand men*, 2 Sam. 24. 15. 2 Chron. 2. 21. You may also see a proof of this, by what God hath done to *London*, when there fell of the People above a thousand a day.

2. You may see here, where all the Holy Martyrs and Witnesses of Jesus Christ are, who have been slain for the Word of God, and for the testimony of Jesus, they are under the Altar, *ver. 6*. That is, under the glorious protection of Christ in Heaven. *They are before the Throne of God, serving him day and Night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes*, Rev. 15. 16, 17.

3. You may see also the cause for which these blessed Souls were slain; for the Word of God, and for the testimony of Jesus Christ, *ver. 9*.

4. Here you may see, that all the Saints precious blood, which hath been spilt from time to time, by the Whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, *ver. 10*.

5. You have here the Answer of God, in relation to the Saints cry: *And it was said unto them, That they should rest yet for a little while, until their fellow-servants also, & their brethren that should be killed, as they were, should be fulfilled*, *ver. 11*. 6. You

6. You may here see what dreadful and terrible things followed upon the opening of the sixth Seal, *ver. 12. And loe there was a great Earthquake; and the Sun became black as sack cloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a scroll, when it is rolled together, and every Mountain and Island was moved out of its place.* These are the visible Judgments of God, which are to come upon the Antichristian Crew.

7. And lastly, this Chapter shews us what will be the state and condition of those men at that day, who are found Enemies to God, and his People, *ver. 15. And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains, ver. 16. And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb.*

Now, this brings me to the words of my Text, which shews us the reason of this great our-cry, *For the great day of his Wrath is come, and who shall be able to stand?*

The words of my Text contain two things; A Reason, and a Question.

1. The

40 *The Great Day of his VVrath.*

1. The former part of the Ground (or Reason) of this out-cry, here made by the Kings, and great men of the earth, together with every bond-man and free-man; *For the great Day of his VVrath is come.*

The latter part is a question proposed about standing at that Day; *And who shall be able to stand?*

The point of Doctrine which I shall lay down from these words, is this:

Doct. *That the greatest part of men and women will not be able to stand in the great day of Gods wrath.*

In the handling of this point, I shall shew you four things.:

1. That there are some days greater than other.

2. The Nature and property of this great day.

3. And thirdly, Who they are that will not be able to stand in the day of Gods wrath.

4. The Use and Application.

In the first place I shall shew you, Beloved, that there are some great days spoken of in the Scripture; First, see *Jer. 30. 7.* Alas, for that Day is great, so that none is like it; it is even the time of *Jacob's* troubles, but he shall be saved out of it.

The

The second great Day you have in *Hos. 1.*
11. Then shall the Children of *Judah*, and
the Children of *Israel* be gathered together,
and appoint themselves one Head; and they
shall come up out of the Land, for great shall
be the day of *Jezreel*.

The third great day you have in *Joel. 2.* 31.
The Sun shall be turned into darkness, and
the Moon into blood, before the great and
terrible day of the Lord come.

The fourth great day you have in *Mal. 4.*
5. Behold, I will send you *Elijah* the Prophet,
before the coming of the great and dreadfull
day of the Lord.

The fifth great day is this in my Text, *For
the great day of his wrath is come, and who
shall be able to stand?*

The sixth great day you have in *Rev. 16.*
10. For they are the spirits of Devils work-
ing miracles, which go forth unto the Kings
of the earth, and of the whole world, to gather
them to the battel of that great day of God
almighty.

The seventh and last great day, you have
in the Epistle of *Jude ver. 6.* And the Angels
which kept not their first estate, but left their
own habitation, he hath reserved in everlast-
ing chains, under darkness, unto the judge-
ment of the great day. Thus beloved, you

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See that there are some days greater than other, which the Scripture calls great days: because of the greatness of the work, which God doth and will do in those days.

2. I shall now shew you, the nature and property of this great day in my Text, which is called, *The Great Day of Gods Wrath.*

O my Brethren, this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil: who put darkness for light, and light for darkness, and put far from them the evil day, which is now hastning upon them.

First of all, this Day will be a Day of Astonishment to the wicked and ungodly; as it is said, *Deut. 28. 28. The Lord shall smite them with madness, and blindness, and astonishment of heart.* O it will be with the wicked as it was with *Nebuchadnezzar, Dan. 24.* Who was astonisht to behold the works and wonders of God, which the Lord wrought for the deliverance of those which put their trust in him. Then *Nebuchadnezzar the King* was astonied, and rose up in haste, and spake and said unto his Counsellors. *Did we not cast these men bound into the midst of the fire? They answered and said unto the King, true, O King. He answered and said, Lo I see four men walking in the midst of the fire, and they have no hurt.*

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no hurt, and the form of the fourth is like the Son of God. O sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholdings of this sight; here are three things that did astonish this great King.

First, to see the Fire, whose nature is to burn and consume, to have no power to seize upon the bodies of these men: Fire, is one of the cruellest creatures; it is a merciless creature, and therefore the Torments of Hell are set forth by Fire, *Mat. 25. 41. Go ye carrying into everlasting fire prepared for the Devil and his Angels.*

Secondly, The Second thing which did astonish *Nebuchadnezzar*, was to see the Servants of the Lord walk in the fiery furnace; *Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the flame; These were cast in bound, but now they are loose, Now that the fire should have power on their bonds, and not on their bodies; O! this caused astonishment in King Nebuchadnezzar.*

Thirdly, The third thing that did astonish them, was to see their number not decreased, but increased: *Did we not cast three men bound into the fire? and lo, I see four men walking in the midst of the fire, and the form of the fourth like unto the Son of GOD. And this did*

astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the wicked in this great day. O you that now speak proudly, look highly, & walk contemptuously, it will astonish you to see Gods judgments pouring down upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, *Jer. 51. 37.* And *Babylon* shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant: Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ, the terrors of God will be upon such, as it was upon those Cities, *Gen. 35. 5.* O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did *Belshazzar*, when he beheld the hand-writing, *Dan. 5. 6.* Then the Kings Countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another. O ye Drunkards and Swearers, you that despise reproofs, and hate instruction, and set at nought all Gods Counsel, know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to sink within you, your countenance

to change, your joynts to be loosed, and your ears to tingle, when the terrourss of the Almighty set themselves in array against you. Therefore, saith the Apostle, *2 Cor. 5. 11. Knowing therefore the terrour of the Lord, we perswaded men.*

Thirdly, This *Day of Gods wrath*, will be a Day of Distress to the wicked, when your fear sha'l come as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you, *Prov. 1. 27.* So see that in *Zeph. 1. 15.* That day is a day of wrath, a day of trouble and distress, a day of wastings and desolation, a day of darkness and gloominess, a day of clouds, and thick darkness. *And I will bring distress upon men, that they shall walke like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung; neither their silver, nor their gold, shall be able to deliver them in the day of the Lords wrath.* O the Distress that ungodly persons will be in that day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that sitteth on the *Throne*, and from the wrath of the Lamb. The God of Heaven will bring distress upon all sorts of men, which shall be found ungodly, and their honour shall not de-

liver them, nor their gold deliver them, nor their silver deliver them, nor the greatness of their multitudes deliver them, but Distress will come upon them, as it did upon Saul 1 Sam. 28. 15. *And Saul answered, I am in sore distress, the Philistines make war against me, and God is departed from me, and answereth me neither by Prophets, nor by Dreams, See Luke 21. 23. And there shall be great distress in the Land, and wrath upon this People, Can you hear this and not tremble at it, O ye that are profane?*

Fourthly, This *Day of Gods Wrath* will be a day of great contempt to the ungodly, the Lord of hosts, hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth, *Isa. 23. 9.* Of the enemies of the Lord, and such as oppose his Truth, will he then hiss at. O do but see that place, *Jer. 51. 7. And Babylon shall become heaps, a dwelling place for Dragons, and astonishment, and an hissing without an Inhabitant.* The Lord will pour contempt upon all sorts of men, who have sided with the Whore of Babylon, and drunk of her cup, they will not know whether to go, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying, *These are they who said, it is in vain to serve*

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the Lord, and what profit is there in the keeping of his ordinances, and in walking mournfully before the Lord of Hosts? who counted Saints, sors, and godliness to be madness, therefore will they be contemptible before the Lord, Angels and good men. O think of this you that speak proudly, and blasphemously against God and his people, know assuredly, that God will speak to you in his wrath, and vex you in his sore displeasure: *He that sitteth in the Heaven shall laugh, the Lord shall have you in derision,* Psal. 2. 3, 4.

Fifthly, This *Day of Gods wrath* will be a day of great destruction; *Have ye not asked them that go by the way? and do ye not know their tokens that the wicked is reserved to the day of destruction they shall be brought forth to the day of wrath,* Job 21. 29, 30. in this day the Lord will destroy both evil persons, and evil things: men, and their Idols; men, and their Inventions, every plant which is not of Gods planting shall be pluckt up, and the Lord alone shall be exalted in that day, and the Idols he shall utterly abolish; in that day a man shall cast away his Idols of silver, and his Idols of gold, which they have made each one for himself to worship, to the Moles and to the Bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear

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of the Lord, and for the glory of his Majesty, when he ariseth to shake terrible the earth, *Isa. 2. 18. 20, 21.* All false wayes, false worships, and false Doctrines shall fall in that day; this will be a reaping day; God will empty the earth as the Prophet *Isaias* speaks, *chap. 24. 1, 2, 3.* Behold the Lord maketh the earth empty, and maketh it waste, and turneth it up-side down, and scattereth abroad the Inhabitants thereof, and it shall be as with the people, so with the Priest; as with the servant, so with the master; as with the servant, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to them; the land shall be utterly emptied, & utterly spoiled, for the Lord hath spoken this word. See *Joel. 3. 13, 14.* Put ye in the sickle, for the harvest is ripe; come get you down, for the Press is full, the Fats ouerflow, for the wickedness is great. Multitudes multitudss in the valley of decision; for the day of the Lord is near in the valley of decision. So in *Rev. 14. 15.* The Angels are appointed to reap down the earth. O let every one that hears (or reads) these sayings, let them hear, and fear, and tremble at them, for this will be a day of great destruction to the wicked and ungodly.

Sixthly, and lastly, This will be a *Day of great*

great wrath, as it is said in the words of my Text, *For the Great Day of his wrath is come:* But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiners fire. O beloved !this is not the day of mans wrath. Men have had their day of reigning, and raging,, and lording it over Gods people, but that's over and gone, & now Gods day is come, and this is the day of his wrath, and wo to the earth, and wo to the Sea, and wo to the whore of *Babylon* for the hour of her judgment is come. O Beloved, Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lyon. *For I will be unto Ephraim as a Lyon, and as a young Lion to the house of Judah: I, even I will tear, and go away, I will take away, and none shall rescue him,* Hof. 15. 14. So Job. 16. 9. *The Lord teareth me in his wrath.* So Psal. 50. 28. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

2. It consumes like Fire: for behold the day cometh that shall burn like an Oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *Mal. 4. 1.* Therefore have I poured out mine

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indignation upon them. I have consumed them with the fire of my wrath, *Ezek. 22. 31.*

3. It swallows up like a Dragon; he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, *Jer. 51. 34.* *Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them upon his wrath, and the fire shall devour them, Psal. 21. 9.* O! the wrath of the Almighty is that which tears like a Lyon, consumes like Fire, and swallows up like a Dragon, and therefore it is called (in the Scripture) fierce wrath, *2 Kings 23. 26.* See *Psal 78. 49.* He cast upon them the fierceness of his anger, wrath, and indignation and trouble. So in *Rev. 16. 19.* it is said, *And the great City was divided into three parts, and the cities of the Nation fell, and great Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Thus beloved, I have shewed you the nature and property of this great day spoken of in my text.

1. A day of astonishment.

2. A day of Terrour.

3. A day of Distress.

4. A day of contempt.

5. A day of Destruction.

6. A day of Wrath.

I shall now come in the third place, to
shew

shew you who they are that will not be able to stand in this great Day.

First, Such as are prophane will not be able to stand in this great day, but say to the Mountains, fall on us; and to the Hills, Cover us, Luke 23. 30. *Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub from the midst of the stones of fire,* Ezek. 28. 16. So Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil.* O ye profane, ye that now wallow in your sins, as the Sow in the mire, and eat up sin, as they eat bread, and drink up iniquity like water: O! let me tell you, you will not be able to stand in the day of wrath, nor in the day of Judgment, but destruction will be your end, and everlasting misery your portion, O that such would but consider these two places of Scripture, Phil. 3. 19. *Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.* So also that in 1 Cor 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God:* Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves, with mankind, nor Thieves, nor Covetous,

nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Though these men may now carry it out with a high hand, as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death shall be disannulled, and your covenant with hell shall not stand, when the overflowing scourge shall pass thorow, then ye shall be trodden down by it, *Isa.* 28. 15, 18.

Secondly, Such as are ignorant, will not be able to stand in this great day of gods wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *2 Thes.* 17. 8, 9. O you that are ignorant and blind, do you hear this You are some of those who will not be able to stand in this great day, but say to the Rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb. *Beloved*, I told you in the Morning, that Ignorance is one of those cursed sins that bar and bolt Christ out of the heart, it is that which shuts them out from
having

having mercy and favour with the Lord : See *Iſa. 27. 11.* For it is a people of no understanding, therefore he that made them, will have no mercy on them, and he that formed them will ſhew them no favour.

Thirdly, Such as have ſided with Anti-chriſt againſt Chriſt, will not be able to ſtand in this great day ; ſuch as be drunk of the whores cup of Fornication, ſhall drink of the Cup of Gods Indignation, which is poured out without mixture : *If any man worſhip the beaſt, and his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God which is pour'd out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels. and in the preſence of the Lamb, Rev. 14. 9, 10.* Obeloved ! all thoſe who have been partakers with her in ſinning, ſhall be partakers with her in ſuffering ; therefore come out of her my people, that ye be not partakers of her ſins, and that you receive not of her plagues, *Rev. 18. 4.* All that cursed brood of Rome, with all the antichriſtian crew, will not be able to ſtand in this great day of gods wrath, but will be conſumed like fuel, and devoured as ſtubble fully dry ; *Neb. 1. 9, 10.* What do ye imagine againſt the Lord ? he will make an

utter end, affliction shall not rise up the second time; for they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry; so that all those who have assisted Antichrist against Christ, against his Government, against his Gospel, against his Spirit, against his Worship, against his Ministers, against his Members, and against his glorious Cause.

I say, they will not be able to stand in this day of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that sitteth on the Throne and from the wrath of the Lamb, *Rev. 19. 19. 20, 21.*

4th. Such as have a form of godliness and deny the power thereof will not be able to stand in this great day of gods wrath; having a form of Godliness, but denying the power thereof, from such turn away, *2 Tim. 3. 5.* All idle and slothfull professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profession, such I say, will not be able to stand in this great Day, See *Rom. 2. 17.* Behold thou art called a Jew, and retest in the Law, and makest thy boast of God and art confident that thou thy self are a guider
of

of the blind, an instructor of the foolish, a teacher of babes, which hast the form of knowledg and of the truth, in the Law. But mark what God saith to such, *ver. 23. Thou that maketh thy boast of the Law, through the breaking of the Law, dishonourest thou God? For the name of God is blasphemed among the Gentiles through you. O! are there not many among us, who profess God in words, but deny him in works? who have a name to live and are dead? who have a form, but not the power? who have all without, and nothing wi hin? like those in Mat. 7. there spoken of by Christ, ver. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out Devils, and in thy name done many wonderfull works? ver. 23. And then will I profess unto them, I never knew you. Depart from me ye that work iniquity.*

5. Such as are idle Shepherds, and blind Guides, will not be able to stand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For this, see a few Scriptures amongst many, what the Lord speaketh against idle Shepherds, and blind guides, who feed them-
them.

selves, and not the flock of Christ. See Ezek.
 34. 2, 3, 4. Thus saith the Lord God unto the
 Shepherds. Wo be to the Shepherds of Israel
 that do feed themselves: should not the Shep-
 herds feed the flock? Ye eat the fat, and ye
 cloath you with the wool; Ye kill them that
 are fed, but ye feed not the flock: The diseased
 have ye not strengthened, neither have ye healed
 that which was sick, neither have you bound up
 that which was broken, neither have ye brought
 again that which was driven away; neither
 have ye sought that which was lost, but with
 force, and with cruelty have ye ruled them.
 Therefore, O ye Shepherds, hear the Word of
 the Lord, Thus saith the Lord God, Behold, I
 am against the Shepherds, and I will require my
 flock at their hand, and cause them to cease
 from feeding the flock, neither shall the Shep-
 herds feed themselves anymore, for I will de-
 liver my flock from their mouth, that they may
 not be meat for them, ver. 2, 13. For both pro-
 phet and Priest are prophane, yea, in my house
 have I found their wickedness, saith the Lord.
 Therefore, thus saith the Lord of hosts concer-
 ning the Prophet, behold, I will feed them with
 wormwood; and make them drink the water of
 gall; for from the Prophets of Jerusalem, is
 profaneness gon forth into all the Land, Jer. 23.
 11, 15, 16. See also Hof. 4. from v. 1. 10. 11.

Mark

Mark also what our Lord Jesus Christ saith, *Mat. 23.* of idle Shepherds, and blind Guides, *v. 14.* *wo unto you Scribes and Pharises, Hypocrites, for ye devour widows houses, and for a pretence, make long prayers, therefore ye shall receive the greater damnation.* Thus you see, *beloved,* that the Scriptures with open mouth, do speak forth the desolation and calamities which will befall idle Shepherds, and blind Guides, in that Day; and if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shall come upon them to the utmost, even the fierceness of his wrath? *then will they not be able to stand.*

6thly, Such as are Hypocrites will not be able to stand in this day of Gods Wrath, but desire, if it were possible to hide themselves in the Dens and Caves of the earth. And the people shall be as the burning of lime, as thorns cut up shall they be burnt in the fire. Hear ye that are assar off, what I have done; and ye that are near, acknowledge my might; the sinners in *Zion* are afraid, fearfulness hath surprized the Hypocrites; Who amongst us shall dwell with devouring fire? who amongst us shall dwell with everlasting burning? See *Job. 8. 13.* So are the paths of all that forget God, and the Hypocrites hope shall perish, *v. 14.* Whose hope shall be cut off, and whose trust

trust shall be a Spiders web, v. 15. He shall lean upon his house but it shall not stand; he shall hold it fast, ~~but~~ it shall not endure. **G**thou hypocrite, whoever thou art, notwithstanding thou hast got the talking part of Religion, and makest a shew of godliness, yet all this while thou art a dissembler in thy heart, See Jer. 41. 20, 21, 22. *For ye dissembled in your hearts, when you sent me unto the Lord your God saying, Pray for us unto the Lord your God, and according to all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly, that ye shall dye by the Sword, by the Famine, and by the Pestilence, in the place whither ye desire to go and to sojourn. Do ye hear this, ye that are hypocrites, that God hates such, and will punish them with great punishments, he will cut them asunder, and give them their portion with Reprobates and casts away in everlasting burning, Mat. 24. 51?*

7thly, And lastly, All such as love not the Lord Jesus Christ in truth and sincerity, will not be able to stand in this day of Gods wrath, Whether they be Turks or Jews, Papists or Protestants, bond or free, all is one, for

for they will not be able to stand if they love not the Lord Jesus Christ; See 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* O beloved! all those who shall be found unbelievers, unconverted, and unregenerate in this day of Gods wrath, be they Kings, or Great men, Rich men or chief Captains, or mighty men, or free men, they shall cry to the Mountains and Rocks, saying, *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.*

Thus beloved, I have shewed you briefly in seven particulars, who they are that will not be able to stand in the Day of Gods wrath; 1. The Prophane, 2. The Ignorant, 3. They that side with Antichrist against Christ. 4. The formal Professor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And lastly, they that love not the Lord Jesus.

Obj. *But Beloved, it may be you will say, if none of these will be able to stand, who then will.*

Ans^r. I Answer, All those who shall be found having on their wedding Garments, and in the Spirit of the Lamb, will be able to stand in this Day, and they are these: 1. They that overcome, *Rev. 2. 10: ch. 3. 21. ch. 12.*

11. *ch.* 11. 7. 2. They that keep the Commandments of God, and have the Testimony of Jesus Christ, *Rev.* 12. 17. *chap.* 6. 9.
 3. They that stand with the Lamb, *Rev.* 14. 1. *ch.* 17. 14. 4. They that have their Fathers name written in their Fore-head, *Rev.* 14. 1.
 5. They that sing a new song, 14. 3. 6. They that are redeemed from the earth, *verse* 3.
 7. They that follow the Lamb whithersoever he goeth, *ver.* 4. 8. They that are not defiled with the pollutions of the whore of *Babylon*, and in their mouth is found no guile, *ver.* 5.
 Now beloved, these are they who will be able to stand in that great day of Gods Wrath, when others will not be able, but call to the rocks, and mountains to fall on them.

I shall now proceed in the fourth place to the *Use* and *Application* of this point.

Use. 1. And first of all by way of *Information*: If it be so, That the greatest part of Men and Women will not be able to stand in this day of Gods wrath, then this may inform us of three things.

1. That as men have had their day, so God will have his day: Men have had their day of Sinning, God will have his day of Punishing: Men have had their day of treasuring up of Wrath, God will have his day of pouring out of Wrath: Men have had their day of defiling,

ling, God will have his day of refining: Men have had their day of Fornication, God will have his day of Indignation: *For the day of the Lord is near upon all the Heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head,* Ob. 15.

2. That though God beareth with sinners, in the day of his Patience, yet he will not bear with them in the day of his Wrath. *Go through the City, and smite: let not your eye spare, neither have ye pity,* Ezek. 9 5. O Beloved! in the day of Gods Patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath God bore with the *Whore of Babylon*, notwithstanding her great provocations and wickedness; but now in the day of his Wrath, the Lord will not spare her, nor shew pity to her, but pour out his Wrath and Indignation upon her to the utmost: Therefore shall her plagues come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire: For strong is the Lord God who judgeth her, *Rev. 18.8.* O see that terrible word, *Isa. 42. 13.* 14. *The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of War: he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden my peace: I have been still, and refrained myself: Now will*

I cry like a travelling woman; I will destroy and devour at once; Do you see this sinners, how God is resolved to proceed against you in the day of his wrath, though he bare with you in the day of his Patience?

3dly. This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners! it will be a day of astonishment, a day of Terror, a day of Distress, a day of Contempt, a day of Destruction, and a day of Wrath: O! it will be a day of darkness and gloominess, a day of clouds, and thick darkness, *Joel 2. 2.* The great day of the Lord is near, It is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly; that day is a day of wrath, a day of trouble and distress; a day of wasting and desolation, a day of darkness and gloominess, a day of clouds, and thick darkness, *Zeph. 1. 14, 15.* O who is able to express the terror of the Almighty, in this day of his wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of Gods wrath. And so much for this *Use of Information.*

Use 2 By way of Examination, and Self-trial.

O Friends! how much doth it concern you and me, to examine our standing, that we may be able to stand in the day of Gods wrath, which is coming so fast upon us. O you see how that his wrath is but a little kindled, and yet how hard a matter is it for men to stand and to abide it! Thousands have been sent to their Graves by it, and many hundreds have left their habitations, because of it, and are fled out of the City, into several parts of this Kingdom for refuge. O what a sad and doleful place hath this City been for several weeks past! The greatest Trade which hath been here amongst us, was to bury the dead, and tend the sick. O now my Brethren, if this little be so much, what will it be when the great day of his Wrath is come! Who will then be able to stand? O therefore examine your selves, and try your faith, examine your faith, whether it be true, your knowledge, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences, whether they be sound; your hearts, whether they be gracious; your desires, whether they be holy; your ends, whether they be right; and your conversations, whether they be heavenly, that you may be able to stand in the day of wrath, in the day of Death, and in the day of Judgment, 2 Cor. 13. 5.

Use 3. Thirdly. By way of *Exhortation*.
 And I shall be brief, lest I should intrude too much upon your patience; But I hope you will not think the time long, for it may be the last *Sermon* that I may preach, or you hear. Well (Beloved) Is it so, that the greatest part of men and women will not be able to stand in the day of Gods wrath? give me leave therefore to exhort you to these three things.

First, You that are sinners, to repent of your sins; *For he that confesseth and forsaketh, shall have mercy*, Prov. 28.13. He that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall have mercy. Happy is the man that feareth alway; but he that hardneth his heart, shall fall into mischief. O sinners! You have grievously sinned against God, you have deserved as many Hells, as you have committed sins; you have sinned against his Mercies, you have abused his Patience, you have resisted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth give you space to repent: O let his goodness lead you to repentance, that you die not in your sins. O therefore, for Gods sake

for sake, and Christs sake, be prevailed withall; why will you die, seeing God would have you live? why will you damn your selves? why will ye go to Hell, seeing God would have you go to Heaven? O do but see what the Lord saith, *Isa. 1. 18. Come sinner (saith the Lord) and let thee and I reason together, though thy sins be as scarlet, they shall be as snow; though they be red as crimson, they shall be white like wool.* Verily, if you have not hearts of stone, methinks these words should melt you, to see the Love, the pity, the mercy & willingness of God to do your souls good.

Secondly, Let me exhort you, to get an Interest in the Lord Jesus, that you may be able to stand in the day of his wrath. O sinners! there will be no standing before Christ, without an Interest in Christ. O sinners! go to Christ, his Promises are open to you, his Arms are open to embrace you, his Spirit is ready to assist you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it self is ready to receive you, O sinners! if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from Wrath, you shall be made the Children of God, you shall have your Names enrolled in the Book of Life; and finally, you shall be-

received into everlasting Glory at the end of your dayes. O therefore let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace; that of his fulness you may receive grace for grace, *John* 1. 16.

Thirdly, And lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, *1 Thef.* 2. 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded, your lives holy, and your hearts upright, your judgements sound, your consciences pure, and your garments unspotted; and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you: for as he sends the Wicked to Hell, that they may dishonour him no more; so he takes away the Righteous to Heaven, that they may glorifie him more. There seems to be four Reasons why God swept away the Righteous with the Wicked by the Pestilence.

1. Because they have finished their Work.
2. From the evil to come.
3. For the humbling of the rest which remain behind.
4. For the hardning of the Wicked.

There- 42.

Therefore ye precious Saints, you ought to be quiet, and to submit to the will of God, and to say, with *David*, *I was dumb and opened not my Mouth, because thou didst it*, Psal. 39. 1. Now, I beseech you, both Saints and sinners, to consider of these things, and the God of Heaven give you understanding in all things which concern his Glory, and your Eternal good.

The End of the Second Sermon.

Watch and Pray.

MARK 14. 38.

Watch and Pray, lest ye enter into Temptation.

AS Christ is the Churches Friend, so Satan is the Churches Enemy:
Her greatest Enemy.
Her cruellest Enemy.
Her worst Enemy.
Her continual Enemy.

He that makes War against the Remnant of her Seed which keeps the commands of God, and have the Testimony of Jesus, *Reu.*

The Devil envieth our Happiness, and seeks our Ruine.

1. By Tempting of us, *1 Cor.* 5. 7.
2. By Persecuting of us, *Rev.* 2. 10.
3. By Accusing of us, *Rev.* 12. 10.
4. By Hindring of us, *1 Thes.* 2. 18.
5. By Beguiling of us, *2 Cor.* 11. 3.

O Beloved ! the Devil is,
The great Troubler of Saints.
The great Deceiver of Nations.
The great Devourer of Souls.

The great Enemy of all Mankind, who goeth about like a roaring Lion, seeking whom he may devour, *1 Pet.* 5. 9.

But now here is the Churches Happiness, that Christ is her Friend, *Cant.* 5. 16. Her greatest Friend, her dearest Friend, her loving Friend, her best Friend, her constant Friend, her sympathizing Friend, her mighty Friend.

By his Blood she overcomes the Devil.

By his Graces she resists the Devil.

By his Might she treads him under her feet.

And by Faith in his word she quenches all the fiery Darts of the Devil.

Oh ! though Satan hates us, Christ loves us.

Though Satan condemns us, Christ justifies us,

Though

Though Satan accuse us, Christ clears us.
Though Satan tempts us, Christ strengthens us.

Though Satan seeks to destroy us, Christ preserves us.

Though Satan buffets us, Christ assists us.

1. By his Spirit.
2. By his Promises.
3. By his Graces.
4. By his Presence.
5. By his Word.
6. By his Intercession.
7. By his Power.
8. By his Ministers.
9. By his Examples.
10. By his Prayers.

O! The Lord Jesus hath a great Love to us, and care for us, and therefore he counsels us, in the words of the Text, *To Watch and Pray lest we enter into Temptation.*

These are the words of our Lord Jesus to his Disciples, they having been slumbering and sleeping, when Christ had commanded them to *watch*.

They Contain, First, a Supposition of their entering into Temptation, upon which Christ grounds a Mandatory Exhortation, shewing them the way how to avoid it, in these words, *Watch, and Pray, &c.*

Hence we may raise these two Points of Doctrine : D 3 Doct.

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to Watch and Pray.*

For the First of these, we may Observe this Method :

First, Of the Tempter.

Secondly, Of the Temptation.

Thirdly, Of the manner of their working, with Reasons why they have so much power

First, We have four several Tempters in Scripture.

1. God tempting Man, *i. e.* trying and proving Man, as in *Deut. 8.* 2. Thus God Tempted *Abraham*, *Gen. 22.* 1. which is Interpreted, *Heb. 11.* 17. By *Faith* Abraham, *when he was tryed, offered up Isaac, &c.* This Tempting is not to evil, not for our hurt; but God Tempts upon these Accounts :

1. For the Tryal of his Peoples fear ; as in that of *Abraham*, *Gen. 22.* 12. *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God Tempts for the Tryal of their Faith, he proves them in something that's near and dear to them; perhaps, deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by Faith upon the God of mercies, when the mercies are gone, as it

is written, *The just shall live by Faith. Heb. 2. 4. Rom. 1. 17.* And it is said of *Abraham*, when he was tryed, *he Offered up Isaac, Heb. 11. 17.*

3. Again Thirdly, the Lord tempts for the proof of their Obedience; and thus the Lord speaks to *Abraham* after that Tryal: *And in thy Seed shall all the Nations of the Earth be blessed; why? because thou hast Obey'd my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of Old, *Deut. 8. 2.*

2. We may find man tempting God too, that is, provoking God to jealousy & wrath; this did the Children of *Israel* at the waters of *Meribah*, *Deut. 6. 19. Ye shall not tempt the Lord thy God, Exod. 17. 2. Wherefore do ye tempt the Lord?* But first of all, we tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the Power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did, on whose hand the King learned, who said, *If the Lord would make windows in heaven, might this thing be? when God hath promised, in time of Famine, that on the morrow there should be plenty, 2 Kings 7. 2.*

Secondly, We tempt God, when we doubt of his Mercy; for God is mercy in the abstract; and it is a part of his glorious stile therefore he cannot endure to lose so great

a part of his honour, but is provoked by it!

Thirdly, When we call his Faithfulness in question; what greater disparagement or more disgraceful thing can there be to a man, than to be wrongfully Accused for falsifying his word? Then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

Lastly, When we murmur at the hand of God, at any of his judgments, thus *Israel* did at *Meribah*, *Exod.* 17. 2, 3. and this doth exceedingly inflame and excite the wrath of God; we cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God: we sin, and are not troubled that God corrects us for sin.

3. In the next place, our Lusts are Tempters, as *James* 1. 14, Every man is tempted, when he is drawn away of his own hearts lusts, and entised. Our lusts strive within us to be sinfully satisfied, and the flesh wars against the Spirit, the heart sometimes alluring; and this comes to pass.

7. By representing some sinful Object; It is not good to nourish such Conceptions, but strangle them in their first appearance, else sinful thoughts grow upon us.

2. By presenting some desireableness in
the

the Object, but be quick-sighted ; sin, however it seems fair under some colourable pretext, is indeed, upon good deliberation, not at all to be desired ; but sometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to flee to God by Prayer against this Temptation.

3. There's a perswasion to consent to the sin ; but be not easily perswaded to Offend your Father : Oh ! how will our Lusts gain upon us, if we do not resist ? Strive with all your might ; the greater your allurements to sin is, the greater the sin is ; I appeal to Saints experience.

4. In the Fourth and last place, We have the Devil tempting Man ; he is called the Tempter, *Mat. 4. 1, 3. Mark 1. 13.* And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient Organ or Instrument for his Temptations against the soul ; and indeed, were it not for our Lusts, it would be in vain for Satan to Tempt : As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful Lusts, but Satan must come by word of mouth to tempt him, as *Mat. 4. 1. 2.* but here it might be enquir'd, how shall I know when Satan raiseth the Temptation ?

1. I answer, *first*, When it comes strongly, and forcibly upon the Soul, as it were, with

double power even overthrowing the sou (almost) at the first encounter.

There's a double strength in the stroke.

2. *Secondly*, When it is of long continuance, as that was which *Paul* besought the Lord thrice for, 2 *Cor.* 12. 8. Satan stirs up the heart afresh, and the lusts of the heart: When the fire is ready to die and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The lusts they are the combustible matter, and Satan he inflames, and sets them on fire.

3. *Thirdly*, The Temptation, when though it may be weak at first, yet at length, by degrees, it grows stronger and stronger. Satan begins to reason with, and perswade the soul by plausible arguments.

4. *Fourthly*, We may perceive the working of the Serpent, the Devil; when the temptation is full of wiles, and subtil delusions; *Ephes.* 16. 11. 1 *Tim.* 2. 17. *Rev.* 2. 24. The more intricate and full of subtilty the temptation is, the more cause there is to suspect. Satan is very busie for the ensnaring of the soul.

5. *Lastly*, The more it is in direct opposition to God in his commands, or the like, we may be the more sure it is of Satans framing: For the heart, and its lusts, seek for

for satisfaction, and then are still, (if Satan joyn not) though God be not so directly opposite: But the Devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the Tempter; now for the temptation it self. There are several sorts of temptations; but to reduce them all to these three heads, they do concern, and strike at

First of all, God; this being Satans great aim, to oppose God; as to enemies, always in direct opposition one to another; and thus he tempts either,

1. As to the Being of God, calling in question the very truth of the Essence of the great God, causing the soul to doubt whether there be a God or no, like *Pharaoh, Who is the Lord, &c. Exod. 15.*

But *secondly*, Some Temptations touch upon the nature of God, as to the manner of his Being, the mystery of three distinct Persons, as to their Offices and Operations, in the individual God-head, God the Father, God the Son, God the Holy Spirit; and yet all but one God blessed for ever. Again, as to those Divine inseparable Attributes, of God, his independency, purity, immutability, greatness, and eternity; his goodness, grace, mercy love, patience, and justice. I say, sometimes, as doubting of these things, is our temptation,

tion; yea, and could Satan prevail, we should flatly deny his Being, Nature, Properties and all. Look sternly on, and resist strongly such Temptations as these, which do imagedately and presumptuously intrench upon Gods Sovereign and just Prerogative. And, if I mistake not, a great device of Satans in this stratagem, is, to perswade the Creature from all dependency upon a Creator, that so being left to her self, and standing upon its own strength, he may more destroy it. For what's the Creature without the Creators power?

Again, some Temptations touch our Spiritual Being. Such as are an evil heart of unbelief, mistrusting the Grace of God, despairing of the goodness of our Condition. Satan would fin raze the very fountain of spiritual existence, Adoption, Justification, and hopes of Salvation; it is his great design to shake the very ground-work of this building, and to perswade, that all's false. But this temptation is fruitless, when we build aright upon a right Foundation, by Faith accompanied with repentance from dead works, upon Christ Jesus, as the alone Author and Meritorious Cause of our Justification and Eternal Glorification.

3. Lastly, Satan by his fiery darts strikes at our well being, to disturb our Peace by the omission

omission of some Duty, or Commission of some sin; When he finds he cannot prevail to destroy our being, then he would deprive us of well being, our Joy and Comfort. But know, though these Temptations may trouble us, yet shall they never destroy us.

The manner of Temptation.

Now for the manner of these Temptations, how they work.

1. When we fall under any want, strait, change of Providence, or the like; then is a time for Temptation to work; as when Christ had fasted, and was an hungred, then comes the Tempter; *If thou be the Son of God, Command that these stones be made bread,* Mat. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter, Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satans Temptation, he will be furthering our disquietments.

4. When we are arrived to some good Hopes through Grace, to some Confidence in the Mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering assault of Satan to shake our Confidence: but be sure always, that the Grounds of your Confidence be good, established upon

upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two great Rocks which Satan strives to split a Soul upon; Presumption and despair.

Sometimes endeavouring to cause souls to flatter up themselves; and think Grace is theirs, Christ is theirs, and all is theirs, when it is nothing so, but by this he might carry them blind to hell, hood-winking their souls so, that they never come to see throughly; that they are in a bad condition, but think always their Condition good. The other Rock is Despair, Satan striving, if he cannot blind them as he doth the other presumptuous *souls*, yet to make them go *sorrowing* all their daies, thinking they shall never obtain that Mercy which others think they always had.

5. Satan suits his Temptations to our Dispositions; he hath various objects for divers Spirits; for the proud, haughty soul; for the lustful Heart, for the covetous Worldling, for the Prodigal Son, for the rash giddy Brain, for the sluggish Drone, for the melancholy Person, for the light chearful Spirit; especially these two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of foolish phancy. Oh! What black apprehensions shall the one have of it self and God; and what light and slight thoughts

thoughts the other, of the present state, and of Eternity.

Laſt ly, Satan a'mſt lull the ſoul aſleep in carnal ſecurity : And to this end, preſents great ſins as ſmall, and little ſins (if any there be) as none at all: But ſometimes he will add by *temptation*, as it were a multiplying-glaſs to the ſoul, ſo that then every ſin looks with a ghawſty *countenance*, is thought to be the ſin againſt the Holy Spirit, an unpardonable ſin.

Having thus ſhewn how, and upon what occaſion Satan works; I ſhall take occaſion to enquire, why they have ſo much power, as many times to prevail.

1. Becauſe of the Tempters Power, he is perhaps too ſtrong for the ſoul.

2. Becauſe of the Tempter's Policy; if he cannot prevail by open force, the ſoul being well and ſtrongly grounded; then he invades by ſubtle devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only; and therefore (wanting Wiſdom to evade his cunning framed Arguments) is baffled by him, and overthrown.

3. The enticing Nature of the Tempters baits; as, to inſtance in one caſe: Oh how many poor ſincere ſouls, yet guilty of too much curioſity, have been entangled by curiouſly glorious, and gloriouſly curious Tenets, which were no better than the devilish

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Temptation of that Hellish Tempter ! How many (which yet is strange to think, though there is reason to fear it,) nay after their seemingly comfortable, really comfortless, wandring walkings in thought-ways of truth, have cause to sit down, and set down their steps, marking for every step, a Sin; and for every Sin, letting fall a tear of blood.

4. Temptations often prevail by reason of the strength of Corruptions, which the tempter works upon. Were there no Corruptions, there would be few or no Temptations; I am sure, they should not prevail.

5. Lastly, the Tempters prevalency proceeds from the weakness and low estate of the inward Man. Sin is never at a higher Flood, than when Grace is at a low Ebb : It is a hard matter (believe experience) to keep the soul from sinking at such a time. Nothing more easie than to thrust one under water, when the depth of the water is more than the height of the Man.

Ob. But now, to make sure the Doctrinal Part, I shall lay down some Reasons, why the People of God are thus attended with Temptations : for it is a Natural Objection against this Point, *Why will the Lord, who is so merciful of his People, suffer them to be thus used and buffeted by Temptation?*

Ans. I Answer in general, on Gods behalf,

behalf, that he is never the less tender in it, as will appear in particular, thus :

1. Because one end seems to be this, that they might know themselves the better, and see what they are naturally ; were it not for Temptation, we should not come to know our own Corruption ; we see by this, what Lust is most prevalent in us, according to that in *Heb. 12. 1.* *The sin that doth so easily beset us ;* and what Satan makes most use of against us ; we learn by this our own weakness to resist, without assisting Grace.

2. Again, It is for a Saints Exercise: This tempted Condition, is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and Instructs them how to clasp on their Helmet of Salvation, to put on the brest-plate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit ; In a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin, and the world.

4. That we might long to be at home with our Fathers ; that we might be weaned from the Milk, and drawn from the Breasts of this present World.

5. Lastly, The Lord doth it to beat down
our

our Pride, and keep us humble; we should else be too much lifted up through our continued spiritual Prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us in this Useful Application.

By way of {

1. Information.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.

First Information.

It may inform us, (1.) Of the Devils Enmity, who is so much the Saints Foe, as that he will not let them be quiet: This Old Serpent, at first deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of Corruptions that are in the best of Saints; without which (as I noted before) the Devil would always tempt in vain.

3. We may perceive what is the Saints state here below: it hath indeed many fair pleasant Prospects to the Christian eye, (I mean the eye of Faith) but the way is a tempted, troublesom, dangerous way, *Acts* 14 22.

4. It may teach us the Wisdom of God, and his great Care of the Saints, who make use

use of Satans Enmity and our Corruptions, to do us good withall.

Secondly, Reprehension.

And thus it reprove those who think it an easie matter, a thing of nothing, to be a Christian.

2. It reproves such who censure poor, Tempted, Afflicted ones.

1. Under their Temptations, though not overcome.

2. When fallen; and oh how rash, uncharitable, and unchristian-like are they!

3. It is an occasion or Rebuke to those who think it strange, that either themselves, or others should be Tempted.

Thirdly, Examination.

This in these Particulars.

1. To examine who is the Tempter, according to page 2, 3, 4, 5, 6.

2. To examine the Temptation, see page 8, 9, 10, 12.

3. To examine the frame of our hearts, under Temptations, whether we carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, Consolation.

From these Arguments:

Arg. 1. A Tempted Condition is frequent among the Saints; yea, and so usual, that I may confidently question, Whether ever he
were

were truly a Saint, that is not Tempted? And for this Assertion, there's a cloud of Witnesses in Scripture; one in *1 Cor.* 13.

Arg. 2. God hath promised Assistance to Tempted ones, *2 Cor.* 12. 9. *My Grace is sufficient for thee, &c.* God is as able to help, as thou canst be weak when thou art Tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, *Heb.* 2. 17, 18. Read from *ver.* 9.

Arg. 4. It is a blessing, or a blessed thing to endure temptations, *James* 1. 12. & 5. 11.

Arg. 5. The Saints Temptations are needful for them, *2 Pet.* 1. 6. Thou canst not be without them.

Arg. 6. They are but for the Tryal of Faith, *1 Pet.* 1. 7. *James* 1. 3, 4. And should we be grieved, that our Faith is proved? The Goldsmith rather useth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminished, but rather its worth is more fully known, when the dross is gone, This is the tryal that doth try all the Faith of every Child of God.

Arg. 7. God hath promised, the burden shall not be too great for us to bear, *1 Cor.* 10. 12. this is ground of Comfort, to know we shall not be over-matched by the Temptation.

Arg.

Arg. 8. A great comfort it is, that God thinks upon us at such a time; we are sure of this, both because of the Temptations, and also the support we have under them.

Arg. 9. Tis a great sign of Gods Love, else he would never take care to try and purge us.

Arg. 10. Many times it goes before some signal Providence. And we may take it as a great sign, that God is about to do some great thing for us, or we must be employed in some great work for him: Thus he did with *Israel*, proved them forty years, before he gave them to possess the Land.

Arg. 11. Be not disconsolate; strong and long enduring Temptations, when meeting with resistance, are a strong Argument of a strong Faith, and especially of the growth and increase of Faith. But, (to be brief.)

Arg. 12. Consider the Saints condition here is not there best state: There's Heaven to come yet, where there's no Tempter.

Arg. 13. We have not been so much, nor so often Tempted, as we our selves have Tempted God.

Arg. 14. The Devils Temptations, though they be evils, yet are not the Saints evils, unless they are overcome by them.

Arg. 15. It is a great sign, as of Gods love, so of Satans hatred, and so consequently a Token that thou art none of his, but Gods?
else

else he would never rage thus : The Devil makes no such ado with wicked ones.

Arg. 16. As our Temptations now abound, so shall our Joy (in time) much more abound.

Many Arguments, for Consolation, I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

Fifthly, For Exhortation.

1. Beware how you tempt the Devil to tempt you; how you give an occasion by indulging any sin or lust.

When you are Tempted, be not cowardly, but Couragious; do not flie, but resist, *James 4. 7.*

2. Beware of Pride, when delivered out of temptation; this may make us fall into dangerous relapse.

Having finished this Point, I proceed to Thew in the next Observation, How we may avoid the evil of Temptation.

Doct. 2. The only way to avoid the evil of temptation, is, to Watch and Pray.

In the Handling of this Doctrine, we may consider these four things.

1. What it is to Watch.

2. What it is to Pray.

3. The proof of the Point.

4. How Watching and Praying may conduce

duce to our escape from the Evil of
Temptation.

Concerning the Duty of *Watching*, Ob-
serve,

First, What *Watching* implies.

Secondly, How we do to *Watch*.

First, *Watching* implies,

1. A continual waking, like the Spouse,
Cant. 5. 2.

2. A diligent hearkning, Thus the Watch-
man, *Isa. 21. 7.*

3. A Constant readiness: *Peter* exhorts
under a Metaphorical Expression, 1. *Pet. 1.*
13. Gird up your Loins, i. e. Beready; it is
taken from the *Jews* long garments, which
they used to gird up about them, that they
might run with less interruption,

Secondly, How we may do to *Watch*; I
shall but name the Particulars.

1. Let the heart be continually fixed up-
on God. Oh! how will this cool our affecti-
ons to the world, and kindle the fire of Love
to God.

2. Let the eye be much upon self: this
will keep us low in Spirit: *And blessed are*
the poor in Spirit, for theirs is the Kingdom
of Heaven, *Mat. 5. 3.*

3. Beware of drowsiness; we should
shake it off by Prayer.

4. Be well resolved in spirit: mind that
of the Prophet, 1 *Kings 18. 21.* 5.

5. Be sure all be well within : be sure thy Foundation be Christ; let there be no sin unrepented of, that will breed sorrow: Harbour no Enemy, no lust in the soul, *Prov.* 20. 9.

6. Trust not thine (no, no, not thine own) heart, but regulate it by the Word of God; for the heart is deceitful, *Jer.* 17. 9. And he is a Fool that trusts his heart, *Prov.* 28. 26.

7. Keep therefore a narrow Eye to the heart, *Prov.* 4. 23.

8. Call thy heart often to a strict account, *Psal.* 4. 4. Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be any thing out of Order, tarry not, but repair it suddenly: Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to tryal: See if it be the will of God, if it be for his Glory: it is not his will, &c.

11. Be sure to keep Conscience clear; a little filth (here) stops all the Channel. It is dangerous to know of but one sin, and not confess it; much more dangerous to know thy sin, and wink at it.

12. For this end, keep an open ear to Conscience, let it speak.

13. Let the mouth be stopped to sin, and the

the hands tyed from wickedness. *David* Prays that a watch may be set to the door of his lips; and certainly it is very needful.

14. Let the whole Armour of God be on, *Ephes. 6. 10. to 18.*

Thus much concerning *Watching*, now concerning *Prayer*.

Consider,

First, What Prayer is.

Secondly, The several kinds of Prayer.

Thirdly, The manner how we are to Pray.

1. Prayer is the out ward enlargement of the Souls inward breathings; it is a work of Gods Spirit, and so flows out of the Spirit and Heart of man, *Zach. 12. 10. Rom. 8. 26, 27. Jude 20. 1 Cor. 14. 19. Psal. 62. 1. and 42. 4.* Prayer is a talking of the heart and soul with God and of such a heart as is Prepared by God, *Jer. 29. 13. Psalm 27. 1. Psalm 110. 17.*

2. And thus it is either mental, in the heart only, *Exod. 14. 15. 1 Sam. 1. 13.* or else vocal, uttered by the voice, *Psal. 71. 1.* Again, this is secret Prayer, when we pray alone: Thus *Daniel* did, when he set open his Windows, *Dan. 6. 10, 11.* Or more publick, when we pray with others in the Family, Congregation, &c. And here let some Preparatives to Prayer be added.

First, Pray, that you may pray, lift up
E your

your eye, and your heart to God, when about to pray, thus did David, *Psal.* 141.

1. 2. *Psalm 141*

Secondly, Meditate,

1. On Gods Sufficiency and especially his Promises, *Psal.* 50. 15. *Mal.* 7. 7. This will make you confident in Prayer.

2. On thine own wants and vileness, that thou mayest be fervent: so did Ezra. 9. 6 7.

3. On the great Majesty of God, to beget humility and lowliness of spirit, *Eccles.* 5. 2. *Gen.* 32, 9. 19.

4. On the Relation thou standest in to God, by Christ, as thy Father.

Thirdly, Now how are we to pray,

1. We must pray what we understand, and understand what we pray, *1 Cor.* 14. 15.

We must pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8. 26.

3. In the name and Mediation of Christ i. e. relying upon the merits of his, not our own Righteousness, *John* 14. 13, 14. *John.* 16. 23.

4. With Faith, believingly, that God, will give us what is good for us, *James* 1. 6, 7.

5. With humility, and acknowledgement of our own unworthiness, *Psal.* 10, 17.

6. With an heart willing to be cleansed by the Blood of Christ, *James.* 4, 6.

From every pollution, *Hab. 10. 12. Psal. 66. 18.*

7. With love to the Saints, *Mat. 6. 14, 15.*

8. With zeal and fervency, *Jam. 5. 16.*

9. Do not give off, but wrestle with God for a blessing, with unwearied constancy, *Luke 18. 1, to 9. Mat. 15.*

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Math. 6. 33.*

11. Pray for things agreeable to Gods will *1 John 5. 14. Matth. 20. 21, 22.*

12. Take heed you love not long prayers, and think to be heard because they are long, *Matth. 6. 7.*

Now I come to the proof of this Point: That the only way to avoid the evil of Temptation is to Watch and Pray. This is clearly stated in the Text; so that it scarce needs more confirmation, onely take that of *Paul*, when buffeted by temptation, *For this saith he, I besought the Lord Thrice, 2 Cor. 12. 8.* There is great need of Watching and Prayer.

1. Before we fall into Temptation.

2. When we are under temptation. How Watching and Prayer conduceth to the anticipating the assaults of Satan frustrating temptation.

First of all, for watching.

1. It sets us in readiness for an assault. When we are expecting, we shall not be taken unprovided.

2. It adds resolution, to stand it out against Satan. We know suddenness strikes us into a fear; when expectation and deliberation increaseth courage.

3. It is a Countermine to all Satans stratagems: It will deceive the Deceiver, to find us watching with spiritual diligence, when he would have us sleeping in carnal security.

4. Watching secures us from much evil that might be added, in case we were drawn to the temptation: For security is no better than a temptation, especially at such a time.

Secondly, For Prayer: This conduceth; to avoid the evil of temptation: because it fetcheth help from God, in whom is all our strength: For it is Gods promise, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me* Psal. 50. 15. It is a great comfort, under temptation, to have a God to go to, especially one that is able and willing to help.

This may instruct us,

1. Then there is great need of watching, it is certainly an universal necessary duty

duty for all Saints, at whatever time, to watch: so saith Christ our Saviour, *What I say unto you, I say unto all Watch*, Mark 13. 27. The great end of this duty, is the coming of the Lord Jesus. *Watch* saith Christ, *for you know not what hour your Lord doth come*, Matth. 24. 42, 44. There are three considerations may move us to watch.

1. Let us consider whom we offend, and dishonour by our neglect in watching: No less then God: And would we rather than want a nap of security, displease our God; Is God no more worth to us then so? Let us seriously weigh, how great an offence, how great a dishonour to God, our unwatchfulness is; and this will engage us to watch.

2. Let us consider whom we gratifie and advantage by our neglect; no less an enemy than Satan, the enemy of our souls, And shall we pleasure our grand Adversary? Oh no! then let us watch.

3. Whom we displease: it is our selves. And will we, that our souls should be losers? If not, let us be much, yea, alwayes upon our watch.

But Secondly, it may inform us of the necessity of praying at all times: *Pray without ceasing*, 1 Thes. 5. 17. So David

would pray, and cry aloud, *at evening, at morning, and at noon, Psal. 15. 17. and Daniel prayed thrice a day, Dan. 6. 16.* It is the duty of all, and every Saint, in all conditions. In spiritual things,

1. Pray for Grace, that God would give and increase it, either in thy self, or others.

2. Pray against sin, against the guilt of sin, against the power of sin.

3. Pray against Temptations.

1. Against the occasion of temptation. That, if it be possible, thou mayest shun and escape the very appearance of it.

2. That the strength of corruption within, and the power of temptation without, may not be so prevalent, as to lead thee captive to evil.

2. Pray, That the entrance into temptation, may be no disadvantage to thy grace; and that the escape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing but what thou standest in need of. Unnecessary things are not to be the subject of our Petitions. And therefore our Saviour bids us pray for our daily Bread. And so the good man *Agur, Give me neither Poverty nor Riches, Prov. 30. 7, 8, 9.*

2. Even in these things, pray with submission to the will of God.

3. If

3. If watching and prayer be the means to escape the evil of temptation, then the strength of a Saint is not sufficient, No, we must go to God for a deliverance.

4. If we do not Watch and Pray, all other wayes and means are irregular at least, if not Sin.

Thus much for Information. Now for Exhortation.

1. Watch and Pray continually, and especially at a time of temptation.

2. Be serious in watching and prayer, some do it between hot and cold, or by fits, or with much lightness of Spirit. But saith the Apostle, *Be sober, and Watch unto Prayer.* Sobriety and seriousness becomes those that call upon God.

The end of the Third Sermon

Considerations of DEATH, Containing some few reasons why men fear it, and opposite Reasons, by way of Answer, why they should not fear it.

Object. **F**irst, Because thereby we are deprived of that exercise of all our senses; So that whatever Delights either our Taste, Smell, Hearing, Sight, or Feeling hath afforded us, we shall enjoy

the same no more ; whilst (perhaps) many Generations after us shall have the fruition thereof.

Ans. 1. First, As the exercise of our Sences afford opportunity of Delight, so are they thereby capable of annoying and grieving us : As the taste, by bitterness and sharpness, &c. the Smell, by noysom pollution, corruption, &c. the Hearing by terrible and hideous noise, and evil tydings : the Sight, by Loathsom affrighting and miserable appearances : the Feeling, by tedious pains, &c.

Again, We have had the benefit of surviving former Generations, who were lyable to what we are ; and so shall those be who shall succeed us.

Object. 2. But that which aggravates the evil hereof, is, a man being cut off in the flower or strength of his age ; whereas if he live the common age of man, he should the more contentedly leave this life.

Ans. Why what is man ? Is he not a flower, and as grass, and the like ? And are they not cut off in their best estate ; And may not God, when he walketh in, or vieweth his Garden of humane Flowers, have as much liberty to crop them, as men have of theirs ? Sure yea : for all are his.

Secondly, And though God permit some

some men to live as long as an ordinary course of nature, oft be it; seventy years; (which is judged the most common) or more yet he hath not promised them so long life.

Thirdly, and though some live so long, yet considering the Wars, and Plagues, and other Diseases among men, it is not without reason thought, there are many more dye, who have not lived according to the course of Nature.

Fourthly, as we conclude, that no person better, or so well as the Gardener, or such as sowed, planted, dressed, and frequently practiseth about the Flowers and Plants, knows when, and for what reason, to gather, and pluck up; so no Person knows better, nor so well as God knows, when to cut or pluck up what he hath Planted in the world; who doth all his actions upon good and weighty reasons, even greater and better than any Gardner or other Person hath; for what he doth in his concernment.

Obj. 3. In Death a man becomes a loathsome spectacle to all beholders, inso-much, that the sight and smell of the Survivors find not more noysome offence from: and account not more vilely

of the most loathsome Creatures in the World, than of a Dead and rotten Corps of mankind; and is not that very grievous, to become from a delightful companion, an abhorrence of all People?

Ans. 1. True, being dead, a man becomes a loathsome spectacle to all beholders. And do not many diseases, to which a man is incident in his life, effect the same in beholders?

2. Though man do become by Death, what is suggested, yet hath he then no sense thereof; and in that is the Proverb verified (*What the Eye sees not, the Heart rues not*) for look on a man in that case (as we may) as a dead lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghil, or a Jakes, and saith, Alas, for its misery? the same feels not, and knows not any: So that although the thoughts of such a condition by Death, grieves us whilst living, yet in that condition itself, we shall be free from such grief.

3. Again, Consider, that we were but earth before we had life; and being dead, we return to our first estate: and though withall, we become for a season more impure and corrupt than barely earth, yet in time we shall become very dust, when the putrefaction is consumed; and in that sense
(but

(but especially in a more excellent) will that saying be fulfilling, viz. Corruption shall put on incorruption,

Object. 4. Death deprives man of his society, with whom he hath had a sweet converse.

Ans. 1. True, but is in order (if he die in Gods favour) to enjoy in due season, better society then men on earth have.

2. Besides, as thou lovest thy Friends on earth, so thou art rid of thy Enemies there to.

Object. 5. Though Death may make way for better society than we have been used to here, yet who knows when it shall be, the Body not being to receive new life, till the General Resurrection, which may be very long first.

Ans. Suppose it be so (as the most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of Death, to the General Resurrection) at which time all knowing Christians believe the reward of the Righteous will not fail) the space betwixt Death and it, is but as one day; as he who by means of an Apoplexy or of like occasion, sleeps many dayes and nights without walking, cannot esteem

esteem of the time he hath slept, answerable to the measure thereof: But it may be to him as one day or one night, and in this sense may Death be reckoned (as usually in the holy Scripture it is) a sleep.

Object. 6. Suppose a man should dye by the hand of a cruel Man-slayer, who delights in torturing and destroying the body of man, as hath been seen; would not the conceit of one so cruel, coming to act his mind upon a person makes the thoughts of such a death more terrible, when therein a man is no more regarded then a Dog, or the vilest Creature?

Ans. 1. Yea: But do not many, by reason of wounds, and Gangreen'd Members, in their Life, for preserving the Body, Limb, or Member, endure as great pain, and tremble as much at the sight of the Chyrurgeon, when he came to do his office on them, as a man doth at the sight of the Executioner, to do his? And consider, That all that is commonly done at such a Death causeth less pain to the party, than what some do suffer by the cutting off one Limb, or curing some one wound or Disease.

2. Again,

2. Again, Consider, That the more of torment a man endures in this Life, whether at Death or otherwise, the less he is like to suffer after this Life, and the more blessing he is likely then to enjoy, if he be a good or a worthy man, suffering here as a Child of God; and not a Reprobate. *Rev.* 18. 7. and 20. 4, 5, 6.

Object. 7. But in our present Estate we have Being, Li'e, Sence, and Reason; and in Death, we shall have (at the most) only Being, and is not that very grievous to consider, that we should be reduced to no better a condition, than a piece of Earth, or a stone?

Answ. It is true, that the consideration thereof is very grievous in it self; but yet whilst Man hath Reason, as well as Being; Life, and Sense, let him use it to consider also, that he hath no more cause to complain, that for a piece of the Earth he now treads on, if it should please God (at the first) to create thereof a man like himself, and shortly reduce it to its former state; for thus it is now with mankind in general.

Object. 8. It is confest, that there is a Proverb, (*For one Pleasure a thousand Dolours*) but it seems to be no better than a flourish

flourish of learned men, to colour over a bad matter: for although the miseries of man in this life are many, yet if the benefits therein did not surmount those miseries, it is likely, that men should not so much desire to continue therein, as now they do; and therefore who would not fear Death?

Ans. Suppose it be granted, that the Proverb is but a flourish, and that the benefits of this life do surmount the miseries thereof; yet no man is able to say how long a person in order to be happy, should live here to enjoy those benefits: But Gods he knows, and he hath appointed for men once to die, therefore rest satisfied in his wisdom for disposing of thy time for Death, concluding, that the same shall be in its due season.

2. Again consider, That it is Gods Prerogative over all his Creatures, to dispose of them, how and when he will.

3. Moreover, God hath already set the bounds of thy life, beyond which thou canst not pass: wherefore patiently commit thyself to him in well-doing, and quietly satisfie thyself with his pleasure, making of necessity a vertue; for it is in vain for a man to strive against the stream, by tormenting himself with that which he cannot avoid;

avoid ; yet this doth not hinder that all men may (ye ought to) use what lawful means God gives them opportunity of, for saving their lives.

Object, 9. Well, though it be granted that these answers which have been urged, have (most, if not all of them) common reason, and experience on their side ; yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Custom doth evidence, and that in part is this ; *viz.* Death is reckoned the King of Terrours, as in *John 18. 14.* compared with *Hebrews 2. 15.*

Ans. Death is indeed granted to be the King of Terrours, but that is in regard of a certain Sting that is in it ; if that Sting be taken away, Death will not be so terrible as before, yea it will be rather gain then loss to die, if that Sting reach not the party dying,

Obj. 10. I confess, there may seem to be some comfort in that answer, if one knew how to escape that Sting ; but that is a thing so difficult, that I greatly fear death : If I were sufficiently proved in that case, I should have comfort.

Ans. It is true, that the difficulty lyes even there, where it is exprest ; but though it be so difficult, yea impossible with

with Man, yet it is not so difficult with God he hath sufficiently provided for man in that case; for he that is King of Kings hath subdued that King of Terrors, and done what is needful for man concerning the same; for which purpose see these Scriptures, viz. 1 Cor. 15. 55, 56, 57. John 3. 14, 15, 16, 17, and part of the 18. Rom. 5. to 12. and forward to the end of the Chapter.

Object. 11. I grant it appears plain enough, that there is through Jesus Christ, victory wrought over that enemy mentioned, and answerably the sting is taken away that I feared; I say taken away for some, but it seems not for all, because it is said, *The sting of Death is Sin*; so that where sin is, there the sting is also; and I know my self a sinner, therefore in danger of that sting.

Ans. Indeed, if thou knowest thy self a sinner, and grieveest not for it, but art therewith content, neither repenting of, nor reforming from it, I cannot say, the sting of Death is taken away for thee; but if thou dost truly repent of thy sin, and endeavour with thy heart to forsake sin, the sting of Death is taken away for thee; for the Scriptures tells us, Christ dyed for sinners, that is to say, humble penitent.

tent sinners, not for obstinate ones: A notable example whereof was manifested, when the Saviour of the World himself was held up. viz. In that of the two Thieves; the one railed on Christ, and was reprov'd; the other humbled himself, he also prayed, and received the answer of salvation.

Object. 12. Indeed that example (methink) doth tend to prove what you say; but in so considerable a Case as this, a man would desire more then one Witness.

Ans. Therefore take more, viz, *Prov.* 8. 13. *Isa.* 1. from verse 16. to verse 19. *Mat.* 9. 12, 13. *Rom.* 5. 8. 1 *Tim.* 1. 15, 16.

Some further Grounds, whereon a poor sinner may expect Mercy, through the Merits of Jesus Christ.

1 **T**Hrough a sense of sin, so to look on the Lord Christ as those who were stung with Scorpions in the Wilderness, did on the brazen Serpent.

2. Next followeth humbling of the soul, the effects of which is to be seen in these Scriptures, viz. *Joh.* 22. 29, *Psal.* 10, 17. *Isa.* 55. 15. *Jam* 4. 6.

Which

Which Humiliation begets a self Examination; by which knowing the Holy Rule of life, and comparing a mans Life to that Rule, trying how his case is, he is thereby ready to say (in respect to his misery) as the *Apostle* doth, *Rom. 7. 8, 10, 11.* fees himself a dead man in the sense of the Law.

Then that works in him a holy sorrow, and that a Repentance not to be repented of; *viz. Repentance to salvation, 2^d Cor. 7. 10, 11.*

It brings him to see, not only that he is a condemned or guilty person, but that he is irrecoverable lost, must needs perish, without some person as Mediator or Redeemer, do undertake for his Ransome, or hath undertaken it; for that God is infinitely just, and he must have his Justice satisfied; and all that the poor soul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretofore. But alas! That is no more than what we ought to be for the time to come, it will not satisfie Divine Justice for the Transgressions already done against the Law of God, any more than a mans paying another, an ensuing Week, Moneth, or Year, for all he is engaged

engaged for within that space of time, ~~both~~ satisfy or clear the debt which became due in time before that week: Neither (indeed) can a man, of himself, satisfy for what he shall owe to it, in the remaining part of his life. Now this consideration works the soul into a melting frame, brings him on his knees, to say, as the poor *Publican*, *Lord have mercy on me a sinner*: And, as the *Prodigal*, humbled, and sees all his rambling shifts in vain, for yielding him that solid comfort, his soul thirsteth after, therefore resolves to go home to his Father; and although he may look upon him, as enraged against him (for which his soul know, there was just cause) yet he goes humbling himself to his Father, saying, *Father I have sinned, Sic. and am no more worthy to be called thy Son*. Now observe the success, When he was yet a great way off, his Father saw him, and had compassion, and fell on his neck, and kissed him; And farther entertained him, not as a servant, as he humbly besought, (for *the humble shall be exalted*) but a son, and rejoiced in him, *Luke 15.*

The *Affyrians* also well known what good this humble Application was likely to effect in an *Israelitish King*,
(*1. King*

(1 Kings, Chapter 20, Verse 31, 32,) and if mercy may be expected from one of those Kings, then much more may it be from the supream, the King of those Kings, the Almighty, who hath promised large grace to humble souls.

So Hester (at the advice of *Mordcai*) Chap. 4, 5. Made good proof of this humble way of addressing for mercy, in a case otherwise desperate, the success whereof was that Royal Scepter held forth, with Grace, to grant even beyond the Petition, though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applied, she proceeded.

This was it with the *Lepers*, 2 Kings 7. 4. If they went into the City, they should suffer Famine; if they staid where they were, they must die; they therefore would venture for relief amongst their enemies, being sure they could not be worse than they were, they could but die one way or another. So when the Soul is thus brought to see its misery, and humbles it self thoroughly, withall is willing to embrace what means soever represents so much as a possibility of saving it; then God shews his mercy to refresh it, according to that 57. Chap. of *Isa.* Verse 15, 16.

&c.

&c. To revive the spirit of the humble, and to revive the heart of the contrite ones. So *Psal* 51. 15. *Ezek* 33. 11. and forward. And Christ comfortably invites such a poor sinner, that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest: and thus the Gospel doth in general, give encouragement to humble penitent sinners, to expect Salvation from the eternal G O D, the sting before spoken of being taken away.

Then being truly humbled under the sense of that miserable condition, which sin hath made a man liable to, and being rightly desirous of Salvation; that which is required of him is, only to believe that the Righteous God, who might have made him eternally miserable, hath notwithstanding, through his tender compassion (his mercy being above all his Works) resolved in a way to satisfy his Justice, by acquitting the Guilty, who was no way able to pay a sufficient ransom for his own Redemption, therefore provided a price satisfactory, to redeem poor fallen man from the curse; concerning which, both the Prophets and Apostles have witnessed, as in *Isaiah* 53, and 55. Chapters. *Mich.* chap. 5, verse 2. *Hosea*, chap. 11. verse 1.

Psal.

Psalm 22. Acts, chap. 1. verse 8. chap. 10. verse 41. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaim about the time of his enterance into the World, Glory be to God in the Highest, on earth Peace, Good will towards men, Luke 2. Verse 14. And the Evangelist John, Chapter 3. Verse 16. declares positively, That God so loved the World, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have life Eternal.

This is the term of Salvation, viz. Believing in his Son, to be that Gift and Ransom, which the Gospel generally holds forth to those, who would know what they should do to be saved. Withall there must be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

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